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The Indiana Jewish

Post & Opinion

Volume 64, Number 35

May 13, 1998 • 17 Iyar 5758

One Dollar

WELL WORTH THE MONEY

— It cost him \$5 M. but it was worth it, clearly he must feel, as Charles Schusterman, an Oklahoma gas magnate guides his granddaughter, Lauren, at the laying of the cornerstone of the Samson Center, the Movement for Progressive Judaism's new center for culture, education and information in Jerusalem, named for his father. The structure will include a 400-seat theater, a conference center, a large hall, study halls and a guest house.



NEW BABY — The first Israel baby to be fathered by an infertile man is shown being handed to his mother by Prof. Aby Levin of Hadassah-University Hospital in Jerusalem's Ein Kerem. The parents are Eli and Orit Ohayon. So far only two such babies have been born in the U.S. and two others in Belgium. The father had been completely infertile due to Klinefelter's Syndrome, a condition affecting one out of 500 males, in which the body cells contain one or more extra X chromosomes.

Unclothed dancers fuel a bitter confrontation

TEL AVIV — When the Batsheva Dance Company refused to perform in celebration of Israel's 50th anniversary it centered attention on the ever-present conflict exacerbated in Israel, between the modernists and the traditionalists.

Religion, though, was not the direct issue.

At stake was the disrobing by dancers of the Batsheva Dance Company, contending that its artistic freedom was being denied.

Excerpts from the company's Anaphase called for the dancers to slowly take off most of their clothes.

A compromise that the group would wear long underwear instead of briefs was unacceptable.

The company, though, did not suffer.

Batsheva performed the disputed sequence later in the week, which was televised live.

But in a society as torn as is Israel, there was bound to be a reaction. Tens of thousands of demonstrators gathered in Tel Aviv to protest censorship of the arts by political or religious elements. They were not daunted by rain. Under the banner, "to be a free people in our land" they listened as Meretz Party chairman Yossi Sarid told the throng "this is a struggle against coercion, aggression and censorship, not a struggle against religion or the religious. We are brother, united against the fanatic haredi establishment that is coming down on us. We say to them get off our back. We will not start a cultural war, but if we are coerced, we will fight and we will win."

Yossi Belin, representing the Labor Party joined in. "We don't want a cultural war, but a free culture; we don't want a religious war, but freedom from religion. After 50 years of giving up our rights, today there is a new understanding, and this crowd will open a new chapter, with no intention of giving up."

Labor Party chairman Ehud Barak said he conceived of the incident "as the final collapse of the status quo on religious affairs, and as a capitulation to religious coercion."

That an appellation which in early years of this century in America was not that uncommon could be expressed in Israel was an unintended comment on the fierceness of the contentions between the religious segment and the liberals. The dancers called Education Minister Yitzhak Levy "a dirty Jew" at a protest at the Diaspora Museum.

Likud accused Labor and the left of seeking "to make political capital in the most cynical way possible out of an incident which was the result of a simple oversight by the producers who should not have included a controversial dance in an officially-sponsored celebration.

Levy defended his action asserting that "to accuse us of censorship and of curbing the right to free expression is a gross manipulation of the truth. No one prevents anyone, including Batsheva, from putting on whatever act they wish in any auditorium they hire. But this is something to which the state invites guests to celebrate an event which has meaning to more than one segment of society. Not all those invited share the same tastes."

Labor MK Elie Goldschmidt petitioned Knesset Speaker Dan Tichon to invite the Batsheva troupe to the Knesset to stage the dance there.

In response Likud MK Ruby Rivlin labeled this "another provocation. The fact is that the Left wants polarization in Israeli society. It wants a culture war. It thrives on disquiet. It hopes

Continued on page NAT 2

Israeli military expert to speak to JCRC

Israeli military analyst Ehud Ya'ari will speak on "re-defining the State" Israel at 50," at the annual meeting of the Jewish Community Relations Council at 7:30 p.m. Monday, June 8.

Ya'ari will speak at the meeting at Congregation Beth-El Zedeck. Also scheduled are election of officers and presentation of the David M. Cook Memorial Award to Henry Efrogmson.

Officers-elect are: presi-

dent, David Vonnegut-Gabovitch; vice presidents, Offer Korin and Bonnie Prystowsky; secretary, David Warshauer and treasurer, Efrogmson.

Ya'ari is an author and columnist for Ma'ariv newspaper and associate editor of the Jerusalem Report and head of the Middle East department at Israel Television. He is an associate at the Washington Institute for Near East Policy.

Gerald Paul to receive doctoral degree

Purdue University will award honorary doctoral degrees to 19 persons during May commencement ceremonies at its campuses around the state, including one to

Gerald Paul.

Paul is chief executive officer emeritus of Paul Harris Stores Inc., and will receive a doctor of letters degree on Sunday, May 17.

New terminal of B.G. Airport

TEL AVIV — That part of the renovation of the Ben Gurion Airport for foreign travellers known as Terminal B has been opened, providing up to the minute accommodations with 33 check-in counters and 12 passport con-

trol positions as well as a customs area, a bank, an information stand and a snack bar.

Passengers will then be bussed to Terminal A where the departure gates are located.

El Al opens office at Carmel

El Al Israel Airlines has named John Panagiotis as an independent marketing representative for the state of Indiana, based in Indianapolis.

Panagiotis will be promoting El Al's non-stop flights from Chicago to Tel-Aviv.

He has an office in Carmel, convenient to the greater Indianapolis Jewish community, and can be reached by calling 846-4913.

Tennis novices to learn for free

The U.S. Tennis Association has listed the Center as one of 20 sites in Indiana for free tennis lessons.

The adds say, "USA Tennis, free for all," and promise free instruction from teaching pros, especially for beginners and even the loan of a racket for people willing to try learning the game.



HAI-LIFE dinner to salute 18 Academy graduates

The 1998 graduating class of the Hasten Hebrew Academy of Indianapolis totals a symbolically appropriate 18.

The graduates will be honored at the 27th anniversary HAI-Life Award Dinner Sunday, June 7, at the Radisson Plaza Hotel North, along with special guest Astronaut David A. Wolf. The theme will be "Reach for the Stars."

Graduates are Svetlana Bandoim, Noah Dock, Irina Dunayevich, Alla Freydlin, Samantha Hanson, Joseph Hoffman, Nicole Katz, Lana Kleiman, Michael Kogan, Max Kovalenko, Elena Kovalskaya, Lina Krakovich, Jacob Lewin, Aliza Pescovitz, Shawn Roland, Michael Star, Rebecca Tehrani and Ted Weintrob.

Co-chairs of the annual dinner committee are Douglas Rose and Tom Rose.

Harriet Greenland is Journal chair.

Other committee member are Michael and Sylvia Blain, James Borman, Marcy Ekhaus, Esther Epstein, Bernard and Hart N. Hasten, Judy and Stephen Leapman, Martin Linderman, Harry Nadler, Monica Rosenfeld, Ellen Shevitz, Rabbi Zev Silber and Preston Tuchman.

Reservation deadline for the event is May 25.

Wolf will be presented with the HAI-Life Distinguished Service Award in recognition of his many accomplishments, both on earth and in orbit, and for inspiring young people to "reach for the stars," as he has done.

Valparaiso seeks pulpit rabbi

A second Indiana congregation is seeking a rabbi as Temple Israel in Valparaiso requires a half-time spiritual leader. Temple Beth

Sholom in Bloomington has been without a rabbi for more than a year now but soon may have found an occupant of its pulpit.

2 to study science at Weizmann Inst.

NEW YORK — Two Indiana high school senior students who are obviously talented, especially in science, will be spending the summer in Israel at the Weizmann Institute as part of a national group that

is invited annually. They are Luke Thompson of Indianapolis, son of Gerald and Caryl Thompson, and Brandon Phillips of Evansville, son of Bryan Phillips.

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Family tree data access to be easier

An organization called JewishGen has announced a collaboration that will provide a means to more easily exchange and search for Jewish genealogy information on the Internet.

JewishGen plans to exchange data with the Association of Jewish Genealogical Societies (AJGS) and Beth Hatefutoth to bring the Family Tree of the Jewish People (FTJP) to the largest readership possible. Based on discussions held earlier this year and with the support and sponsorship of Lineages Inc. and Palladium Interactive, JewishGen will act as the single source of data distribution while allowing each submitter to identify which of the three participating organi-

zations is to receive the information.

JewishGen promises to display no data on its website about anyone born within the past 100 years who might still be alive. For deceased individuals, only dates and places will be displayed. The plan is to show family relationships without invading the privacy of people who do not wish dates of births, marriages, or deaths revealed.

Stringent security provisions will be used and JewishGen promises its online database will in no way be used for commercial purposes.

Questions can be addressed to: FTJPhelp@jewishgen.org.

Sunday jazz brunch set at Center

A Sunday jazz brunch is scheduled for 11 a.m. to 1 p.m. on June 28 at the Center's Laikin Auditorium.

The event will be a celebration of the completion of the Max and Mae Simon Jewish

Community Campus and an opportunity to sign up for volunteering opportunities.

Entertainment will be by Tom Mullinix and the Naptown Strutters.

Bonds group honors Alan Feldbaum

SOUTH BEND — Alan Feldbaum, a South Bend community leader, will be honored at the Israel Bonds Dinner scheduled at 6 p.m. Wednesday, May 20, at the South Bend Marriott.

Ethan Haimo, general chairman, and Bill Lerman, co-chairman, announced the event, at which Feldbaum will receive the Jerusalem Medal for dedicated service to his community and to Israel.

Feldbaum is a past president of the Jewish Federation of St. Joseph Valley; he is president of the South Bend Regional Museum of Art and is a member of Sinai Synagogue, where he assists the religious school and is general men's chair of the Jewish Welfare Fund Campaign.

He is a member of the UJA/CJF Midwest Region Small Cities Steering Committee.

Entertainment for the evening will be by The Kabalas, a klezmer group.

For reservations and information, call Sally and Mayer Golubow, reservations chairmen.

For information about securities offered by Israel Bonds, call Mike Blain at 317-876-7074.

Cramming all night — made pleasurable

Anyone who remembers "all-nighters" cramming for tests in college is invited to do it again — this time for religious study and in a party atmosphere among other adults at Indianapolis Hebrew Congregation.

IHC is participating in an adult education program among Reform congregations nationwide called Tikkun Leil Shavuot, a tradition of staying up the night of Shavuot, May 30, to engage in group study. The 10 p.m. to 2 a.m. program will include Havdalah, food and coffee, a video and discussion, more food and coffee, text studies, creative writing and other workshops. Also, food and coffee — your own, if you wish to bring it, or the temple's.

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Time Line dedication, sculpture dedication set

The annual meeting of the Federation on Sunday, June 14, will include dedication of Celebration Plaza and the Time Line on the Jewish Community Campus and of a sculpture in the Laikin Auditorium of the Center.

Credit for Celebration Plaza goes to Babs and Allan Cohn and their children, Doug and Colleen and Stewart and Betsy. The Time Line exists thanks to the generosity of Dave and Meta Kleiman.

The large bronze sculpture at the front of the auditorium will honor Florence

Calderon and the late Albert Calderon and will signify how each generation plants the seeds of progress for the next. It was commissioned for their parents by the four Calderon sisters, Estelle Nelson, Cynthia Housefield, Fran Lazerov and Jaime Goldberg, while their father was still living.

As the P-O went to press, the Federation campaign had reached \$3.25 million, an increase of about 8 percent over last year, said Federation Executive Vice President Harry Nadler.

Fun for the Summer

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Zoo members: \$170; non-members: \$190

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MELODY AND TRADITION: Along with 200 other students, Elizabeth Bate, daughter of Nancy and Eugene Bate, who plays the baritone horn, performed in Holland as a member of the Carmel High School musical group.

In Amsterdam they visited a large Jewish synagogue, the Anne Frank House, and toured the Rijks Museum's Van Gogh exhibit. Since they were in Holland during Passover, all the Jewish teenagers were invited to Seders with various Jewish families there. According to the young people, sharing the Passover holiday in the home of Jewish families in Europe, was the highlight of their trip. Among the other musical performers were Jason Rudd, bass clarinet; Steve Cahall, percussion; Scott Gorsky, percussion; Lauryn Gutterman, auxiliary gard; Brian Hastings, percus-

sion, and Josh Pollack, baritone horn. After Amsterdam, the young musicians also visited Austria's Vienna and Salzburg.

PASSOVER: Milt Singer is not a spring chick. But would you believe it — he was the youngest male around the table on Erev Passover in Palm Springs, and he was the one who said the Mah Nishtanah. Milt really felt young — I heard — in the company of Dotty and Frank Newman, Irene and Marvin Lasky, his wife Inda, and another couple, good friends from California.

A COURSE BACK IN TIME: Ann and Ron Lieber — who love history and also gourmet dining — enjoyed a memorable gastronomic feast, a replica of the Titanic's final first-class dinner at Louisville's Seelbach Hotel. Portions of the 11 courses were small, thankfully, with a break after the fifth course for guests to stroll around while the round tables for 10 were reset with a myriad of glassware, silverware and plates.

The Liebers' favorite course was the remoulades — lamb with mint sauce, roast duck, glazed with Calvados and roast sirloin of beef Forrester. The wood-paneled room looked like the dining room of the tragically lost ship, and the men in black tie and the women — many in period

gowns — made one feel one was back in the year 1912.

Ann believes that it could be fun to recreate this meal with friends but only if it were a progressive dinner, so no one host should have to be responsible for all 11 courses!

DOWNLOADED FROM THE INTERNET: From the Chabad Lubavitch in Cyberspace: Nine Questions About 'Moshiach.' (Messiah) - A brief discussion on a crucial part of Judaism by Rabbi I. Rubin, Director of Chabad in Albany NY.

Q. Isn't the "Messiah" a Christian idea? A. Moshiach originates in the Jewish Torah and Prophets. The concept was later borrowed and changed by others.

Q. How important is Moshiach to Judaism? A. Very. It's one of the 13 Fundamental Jewish Principles. "I believe in the coming of the Moshiach each day, and even if he will tarry, I wait for him."

Q. Isn't belief in Moshiach an escape from reality? A. No. We don't live out of suitcases. Judaism is realistic, down-to-earth and lives in the here and now. We plan ahead normally, even while knowing that our current situation is waiting for Moshiach to arrive imminently.

Q. Isn't "Messiah" just a euphemism for a utopian peace on Earth? A. It isn't just

a wishful thinking or fantasy, but an oft-repeated Divine promise that a specific person and events will change the world for good.

Q. Who will be the Moshiach?

A. A human descendant of King David, committed to all the Torah, will gather all Jews to Israel, rebuild the Temple and bring universal peace.

Q. Why do we eagerly anticipate Moshiach? A. Besides bringing peace to Israel and wiping out misery throughout the world, all of creation will be brought to fulfillment. However comfortable we may presently seem, our world remains incomplete, to say the least.

Q. Will our world change drastically? A. Initially, the world will continue its natural course, later ascending to a supernatural state, including the Resurrection of the dead. (Maimonides).

Q. Is now the time? A. We certainly hope so. It can happen anytime, but the earlier the better. Events indicate that the time is ripe, and we should try to realize the potential.

Q. What can I do about it? A. Do more Mitzvos - each Mitzva brings the Redemption closer. Learn Torah for greater Moshiach awareness — so that Redemption is in popular demand. May it come speedily in our days!

For more information on this subject see Special Moshiach Section. See Translation of the Laws of Kings by

Maimonides.

BETH-EL ZEDECK SISTERHOOD proudly invites you to a concert given by the pro-art string quartet "Music From Around the World," at the closing meeting and installation Monday evening, May 18, 1998 7 p.m. in the Chapel of Beth-El Zedeck.

Musicians will be: Ginny Karel Womack, assistant concertmaster, Anderson Symphony Orchestra, violinist, Indianapolis Chamber Orchestra; Byron Plexico, concertmaster, Anderson & Carmel Symphonies, violinist, Indianapolis chamber Orchestra. Suzanne Um, principal violinist, Carmel Symphony, violinist, Anderson & Muncie Symphonies. Nancy Smith, associate principal cellist, Indianapolis Chamber Orchestra & Anderson Symphony, principal cellist, Carmel Symphony.

The program will include installation of officers, state of the sisterhood remarks by outgoing president Evelyn Harris, and concert. Complimentary dessert reception will follow the program. Spouses and other guests are welcome. RSVP: Helaine Herman — 255-8838

MAKE PLACE FOR THE YOUNG ONES: On May 15, at 6:15 p.m. there will be a Shabbat dinner at the Shaarey Tefilla, followed by services in which the Sunday school students will participate.

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Ads celebrate Israel-US links

NEW YORK — In celebration of Israel's 50th anniversary, the American Jewish Committee is sponsoring a series of messages in *The New York Times*, entitled "What Israel Means To Me," highlighting Israel's achievements, its significance to Americans, and the special bond of friendship and solidarity between the United States and Israel.

The premier full-page ad ran on Tuesday, April 7, featuring photos and public remarks of America's presidents, from Truman through Clinton, commenting about

the Jewish State and the special relationship between the United States and Israel.

In presenting its message to the American public, the AJC notes, "Since achieving its independence in 1948, Israel has had a special place in the hearts of Americans, and in the hearts of America's presidents. In each administration, the President has recognized the importance of a secure Israel to America's national interests."

Other ads in the series will appear over the next months.

Obituaries

Henry Sakowitz, founded Jericho Society

Henry Marks Sakowitz of Danville, 82, an animal lover who helped many pet owners, died Thursday, May 7.

Mr. Sakowitz, a successful businessman and former Indianapolis resident, founded the Jericho Society, an animal rights and protection organization, in 1976. The society continues to maintain a non-euthanizing animal shelter in Danville.

He won a landmark case against the City of Indianapolis when it was ruled that the city violated his rights by invading his property and seizing animals under his protection at the shelter. Many pet owners who needed financial or other help obtained the assistance they needed from Mr. Sakowitz.

Mr. Sakowitz was cofounder of Bertz-Sakowitz Co. in 1938, a wholesale grocery company that now is called

Grocers Supply Co. and is situated in Stout Field Industrial Park. He retired from the company in 1993.

A 1937 graduate of Butler University, Mr. Sakowitz was a varsity track letterman at Butler in cross country.

Survivors include his wife, Sherry Takayoshi-Sakowitz; stepdaughters Pamela Takayoshi and Allison Takayoshi; stepsons Christopher Takayoshi and Andrew Takayoshi; a brother, Sidney N. Sakowitz, and one granddaughter.

Services were Tuesday, May 12, at Aaron-Ruben-Nelson Meridian Hills Mortuary, Rabbi Shlomo Crandall officiating. Burial was at B'nai Torah Cemetery.

Memorial contributions may be made to The Jericho Society, P.O. Box 187, Danville, IN 46122.

Lev Pevzner, 82, lawyer, war veteran

Lev Pevzner, 84, who successfully transferred his legal learning and skills from the Soviet Union to this country, died Tuesday, May 5.

Mr. Pevzner was graduated in 1938 from the University of St. Petersburg with a law degree. He served as a prosecutor for the Soviet Navy during World War II. Following the war, he practiced law in St. Petersburg until 1979, when he and his wife came to the United States.

From 1980 to 1994, he worked as a paralegal for Legal Services Organization of Indiana, retiring at the age of 81.

Mr. Pevzner was a member of Indianapolis Hebrew Congregation.

Survivors include his wife, Yelena Dubnitskya Pevzner; a son, Alexander L. Pevzner of Nashville, Tenn., and one granddaughter.

Services were Friday, May 8, at Aaron-Ruben-Nelson Meridian Hills Mortuary, Rabbi Eric Bram and Cantor Janice Roger officiating. Burial was in Indianapolis Hebrew Cemetery North.

Memorial contributions may be made to the Immigrant Settlement Program of Jewish Family & Children's Services.

Federations discuss collaboration

NEW YORK — Over 300 professionals from Federations across North America representing the areas of campaign, endowment, marketing and planning recently met for four intensive days at a CJF-sponsored symposium held in Newport Beach, CA, to explore the importance of financial resource development and the need for collaboration and partnership towards increasing their organizations' financial resources.

The centerpiece of the joint

program focused on providing the professionals an opportunity to work together, to learn from one another and to solve problems utilizing issues dealt with by Federations. Professionals formed integrated groups to learn more about how partnering can help increase their organizations' financial resources. Following in-depth discussion and examination of a case study, various experts from within and outside the Federation system shared their

perspectives on the increasingly common and difficult fund raising challenges facing Federations.

The symposium also offered a series of interdisciplinary electives during two time periods, enabling participants to broaden their base of knowledge in areas other than their own.

In addition to the interdisciplinary sessions, each affinity group held its own series of workshops and programs.

Leah Susskind heads research fund

Leah Susskind, long-time friend and supporter of the Israel Cancer Research Fund (ICRF), has been appointed chairman of the board.

An ICRF trustee involved with the organization for 20 years, Mrs. Susskind has hosted scientific seminars in her home and visited with several of ICRF's grant recipients during her frequent trips to Israel. In addition, as a member of the CRF Partners in Research program, Mrs. Susskind and her husband, Jack, have funded three ICRF fellowships.

"I became involved with ICRF after my father died of cancer," recounts Mrs. Susskind. "At that time, so little was known about the disease and treatment was minimal, so when I heard about ICRF and their mission,

I became involved.

"As the new board chairman, I want to bring more people into the circle of friends for ICRF so we can enlarge the possibilities for

more scientists and the wonderful work they are going. I want to see ICRF grow so that we don't have to turn anybody away who is qualified to do valuable research."

Gitelson-Garber engagement told

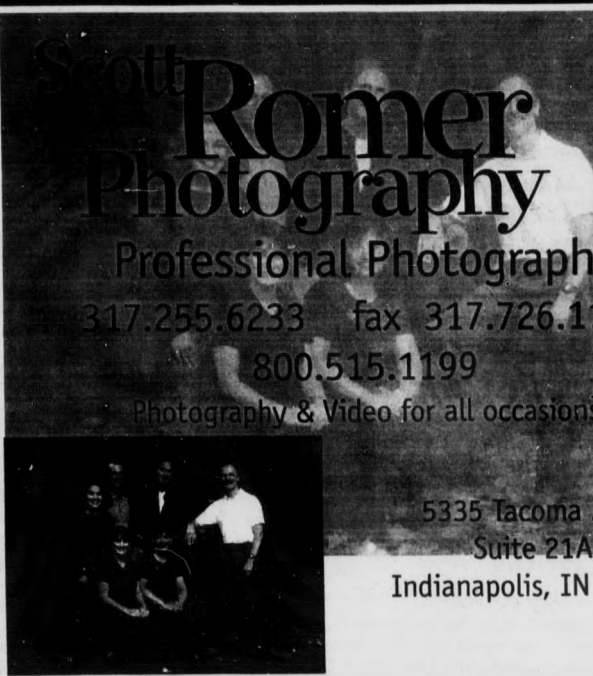
Mr. and Mrs. Paul Gitelson of Indianapolis and Dr. and Mrs. Alan J. Garber of Houston, Texas, announce the engagement of their children, Jennifer Ruth Gitelson and Stuart Evan Garber.

Miss Gitelson, a graduate of Indiana University, is a special education teacher in Houston. She is the granddaughter of Mrs. Martha Gitelson and the late Abraham Gitelson of New York and the

late Mr. and Mrs. Robert Speicher of Indianapolis.

Stuart Garber is a graduate of Trinity University. He is a third-year dental student at the University of Texas in Houston. He is the grandson of the late Mr. and Mrs. Maurice Garber and the late Mr. and Mrs. Benjamin Lipton, all of Philadelphia, Pa.

A June 1999 wedding is planned at Indianapolis Hebrew Congregation.



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Critic's Corner

Buffalo's delightful fluff

By CHARLES EPSTEIN

Ken Ludwig has imaginatively improved the look of the musical *Crazy For You* to be more than palatable. It is extremely entertaining.

With his fantastic play *Lend Me a Tenor* the audience was howling throughout. Now

what could Ludwig write that could surpass his other endeavors? What could Ludwig create to even equal his past super successes?

The answer is nothing. The current comedy running at the Beef & Boards Dinner Theatre

is Ken Ludwig's *Moon Over Buffalo*, a mild comedy compared to his previous works. Ludwig is a master of comedy, but what can possibly be compared to *Lend Me a Tenor*? The answer again is nothing. So the thing to do is try to review

Moon Over Buffalo without the comparison, which, believe me, is close to impossible.

Moon Over Buffalo is a piece of theatrical fluff that takes place in the Erlanger Theater in Buffalo in the theatrical year of 1953. The husband and

wife team of George and Charlotte Hay are having trouble with their theatrical company, their daughter and her hard-of-hearing grandma. These situations are more contrived than, shall we say, *Lend Me a Tenor*.

Daughter wants to introduce her fiancé, a TV weatherman, to her parents, while the man she really loves is a member of the theatrical company. George, in a fit of lust, has made the ingenue pregnant. And Charlotte wants to leave her husband and the theatrical company to run off with their plain but rich lawyer. Mistaken identities and running around the stage in panic constitute the rest of the plot.

To add to the "hilarious" confusion of this Beef & Boards production, the six entrances and exits are not identified. The audience does not find out that the set is actually the green (backstage reception) room of the theater until the last scene.

Director Douglas Stark could have tightened up opening night's pace quite a bit, as the timing in places certainly was hesitant. However, the timing of Nancy Carroll as wife Charlotte, was perfect. B & B is certainly fortunate to have an actress of her caliber on their stage. The same goes for Jacqueline Rohrbacker who made more than the most of her role as the elderly and deaf (?) matron of the stage. Her gifted stage presence is a present for the audience. A highlight was her backbreaking posture in a response of reproach. Eddie Curry, as the woeful and pitiful TV weatherman, also made the most of his comedic opportunities. Curry understands humor and squeezes every bit out of his part.

Dane Whitlock impresses in the thankless role of a young lover spurned. Jennifer Gordon is the object of his affection and she is delightfully confused. James Anthony, as the acting husband, has his moments, but occasionally goes over the top. The suave Doug Holmes and vivacious Judi Mann round out the cast.

Moon Over Buffalo is not a disappointment, nor is it magnificent comedy like *Lend Me a Tenor*. I will see anything that Ken Ludwig writes.

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Jewish Post & Opinion

Where is our leadership?

It is already clear that once this current phase of the peace talks concludes, the goal Prime Minister Netanyahu has long expressed for one final conclusion of all issues rather than the salami approach as has been followed will be embarked upon. In fact, this is one of the inducements that the U.S. is making to Israel currently if it accedes to the West Bank territorial demands of Mr. Arafat.

So that is the outlook and may have become the final and conclusive step before this editorial is read.

We have not abandoned our proposal for a march on Washington by Jews from all over the U.S. Notwithstanding Mr. Clinton's favorable considerations towards Israel we still feel that such an expression of the will and concern of American Jewry is called for at this time when the crucial decisions on Jerusalem, etc. are to be made.

Not many reading this editorial recall the heroic contribution of two not very notable heroes who refused to be silenced. They roused not only the Jewish community but all America at what was a most crucial point during World War II as Jews were being slaughtered and demanded that the American people and the world do what could be done to save as many as possible and open the closed doors of Palestine.

We should not make the same calamitous mistake again.

Where is our leadership?

At age 88 he runs marathon

LONDON — Eighty-eight year old Abraham Weintraub didn't win the London marathon but as the event's oldest entrant who completed the 26.2-mile course in six hours and 42 minutes, 20 minutes slower than his time last year, the Brooklyn grandfather was

disappointed.

"I don't want to make excuses," he said, stating that he felt "nauseous" and thinks it was the food he ate.

He said he ran his first marathon when he was 80 years old and it took him seven hours.

Trying to get even with Rabin

JERUSALEM — To what ends those opposing the Oslo agreement will go was seen as a member of the outlawed Kach movement was arrested for posting photos of Yitzhak Rabin in the nude. Itamar Ben-Gvir was questioned by police on suspicion

that he was the guilty party.

The four images of Rabin showing his head on a naked body were posted at the entrance to Dor Shalom Center which was founded by Yuval Rabin after his father's assassination.

Rabin had outlawed Kach.

Temple receives 2 major gifts

HOUSTON — Two major gifts have been announced by Congregation Emanu El here. One for \$500,000 is in memory

of Morris and Frieda Wolfe and the other for \$150,000 was made anonymously.

Confrontation

Continued from page NAT 1

that social disturbances will help it back to power."

In another view on the same subject, Prime Minister Netanyahu told Yaron London of the daily paper, Yediot, that the "real conflict (that Israel is currently facing) is between the haredi and secular Jews."

Editor's Chair

We spent last weekend in Bloomington, Ind., where the last of the eight Cohen children, Jennie, was graduated with distinction from Indiana University. It was a pleasant weekend, since two of our other daughters live there — Hermine and Debby.

For Sabbath morning services we davened at the Simon Hillel House even though there was no minyan (nine males only), unless you count the six female students who were divided from us by a curtain hanging from the ceiling, although there is a lovely small sanctuary which we presume is used on occasion when the attendance warrants, probably Friday nights. We were honored with two aliyahs for our first time as we also were called up for the Levi aliyah. The thought occurred to us that had we the telephone number of IU President Myles Brand we might have called him to rush over to make up the full minyan and he thus would have earned a special mitzvah.

But we did get to see him from a distance

at graduation ceremonies which found between 5,000 and 6,000 young people thrust into the job market with four pleasant years behind them where the only worry was to make a passing grade. So large a graduation class warranted two separate ceremonies — one in the morning and the other in the afternoon.

It was in the fieldhouse where the basketball players show their talents and do a very good job of it since the Hoosier team can always be counted on to make it difficult for their opponents to score.

Nevertheless, it is huge, and when we asked the man sitting next to us high up near the ceiling if this was the Dean Smith fieldhouse, he said we had the wrong university. Since the one at Chapel Hill was built since we've been back, we were amazed at its size and wondered whether it wasn't more like real basketball to watch the game on tv rather than fighting the crowd and the parking and the long walk and then climbing to the seats near the roof.

Arguments for the sake of heaven

By EDWARD SIMON

There are arguments to spare in the Jewish world. And it is customary for outsiders to decry them. For insiders, of course, these arguments can go to the very heart of theology, politics, the existence of a congregation or the Jewish People itself.

This is nothing new. The Talmud is full of arguments. Many of them quite intense, and even nasty. Some were resolved and some were not. But since they were recognized as "Arguments for the Sake of Heaven" all sides continued to respect each other, whatever the outcome.

Las Vegas has a rapidly growing Jewish Community. All strands of Jewish life are well represented. There are four Orthodox congregations. Two of them, Shaarei Tefilla

and Chabad of Southern Nevada, are in active competition for the hearts and souls of both the observant community and those who are not yet observant. I would like to consider this a preeminent example of an argument for the sake of heaven.

Shaarei Tefilla was founded 15 years ago as the first Orthodox shul in Las Vegas. But only recently, with the advent of a new leadership, has it engaged in active outreach to all segments of the community. Its small shul is frequently filled to capacity on shabbos. And it is the only shul in Las Vegas with three daily minyanim.

Visitors are not only welcome, but shabbos hospitality is available. Usually pick up and delivery can be arranged

daily from the strip or downtown hotels. The mikvah is available for men each morning and for women on request. A special program is held almost every week. Most recently Rabbi and Rebbitzen Boruch Comrov of Chicago were present for Purim, followed the next week by Rabbi and Rebbitzen Alan Kalinsky of Los Angeles. Besides this there are weekly courses in Hebrew reading, Chumush and Talmud. The shul can be accessed on the internet at <http://members.aol.com/AishNevada>.

All of this pales in comparison to Chabad of Southern Nevada under the dynamic direction of Rabbi Shea Harlig. In eight years it has moved from a modest house

Continued on next page

HOW TO KILL A BUSINESS IN TEN EASY STEPS

1. Don't advertise. Just pretend everybody knows what you have to offer.
2. Don't advertise. Tell yourself you just don't have the time to spend thinking about promoting your business.
3. Don't advertise. Just assume everybody knows what you sell.
4. Don't advertise. Convince yourself that you've been in business so long customers will automatically come to you.
5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

You decide... it's your business in good times or bad.

Netanyahu-Albright talk keeps peace effort alive

WASHINGTON — After a touch-and-go period of contention, Israeli Prime Minister Binyamin Netanyahu and Secretary of State Madeleine Albright were to meet this week here — in a preliminary to a hoped-for peace meeting sometime later on the toughest Israeli-Palestinian issues.

Originally, Monday had been the date for Albright and Netanyahu to meet with Palestinian Authority Chairman Yasser Arafat — but Netanyahu refused to go along with Washington's urgings for a withdrawal from an additional 13 percent of its West Bank territory.

Netanyahu has insisted he would leave several Jewish settlements without the protection of Israeli troops if he acceded to the 13 percent withdrawal.

President Clinton said that, after Wednesday's meeting, Albright would tell him whether a basis existed for launching a peace conference. He said he regretted that the plans for a Monday meeting had fallen through.

Clinton instructed Albright to arrange the Wednesday meeting after he met with her and Mideast envoy Dennis Ross. Ross had gone to Israel but had been unable to persuade Netanyahu to change his mind.

Meanwhile, Israel's ambassador to France, Avi Pazner, told French radio that May 22 was being considered as a possible new deadline for an agreement — perhaps Israel's way of seeking a further extension of time.

While in the United States, Netanyahu planned to hold several meetings during the week with U.S. Jewish leaders.

There were reports published from what the media called a "senior Israeli official" that one alternative might involve a handover by Israel of 9 percent of the demanded 13 percent now, while the U.S. held 4 percent in escrow.

Still another possibility, if the 9-and-4 option fails, was that Albright might increase the U.S. pressure on Israel by demanding not only a 13 percent pullback, but an insistence that Israel stop building homes for Jews on the West Bank or in east Jerusalem.

Netanyahu planned to meet with members of Congress Thursday and to attend a dinner Thursday of the American Jewish Committee.

He was to speak also with U.N. secretary General Kofi Annan in New York before returning to Washington for a speech Sunday night to the American Israel Public Affairs Committee — AIPAC.

One of Netanyahu's top aides, David Bar Illan, said the U.S. had been wrong to invite Netanyahu to attend peace talks in the form of an ultimatum.

If and when the peace talks do open, if the U.S. has its way, they will deal with the toughest issues, including Palestinian statehood aspirations and the future of Jerusalem.

Arguments

Continued from prev. page
to a modest center. A beautiful new facility is on the drawing boards. There are large minyanim for shacharit and maariv plus the wealth of community programming one has learned to expect from Chabad. The Purim "seudah" meal was held at the world famous Sands Convention Center.

Their adult lecture series recently featured the internationally renowned author and story teller Rabbi Hanech Teller, followed the next week by Rabbi Isser Weisberg who spoke on the "Uses and Abuses of the Bible Codes". And of course there were two community sederim.

As expected, Chabad offers a wealth of other services including a woman's mikvah, a well attended preschool, classes of every kind and a summer camp with nearly 150

campers. A complete listing can be found at its website <http://mazornet.com/chabadlv>.

In addition, three years ago a second center was established in the rapidly growing "Jewish" suburb of Summerlin under the direction of Rabbi Yisrael Shanowitz. This center is slowly developing its own independent programming.

The whole Jewish world knows and admires Lubavitch. But for various reasons it is not for everybody. Furthermore, the Las Vegas Jewish community has more than enough room for two Orthodox congregations emphasizing outreach to the larger community. The competition will sharpen both of them. I pray that it remains "For the Sake of Heaven."

Prof. Simon is on the faculty of Purdue University.

Israel ready to fund Jews in Diaspora

JERUSALEM — The day is coming when Israel will be supporting Jews in the diaspora instead of the other way round, Prime Minister Netanyahu told Herb Keinson and Saul Singer of The Jerusalem Post.

"I know people don't believe this, but people didn't believe me when I said that I would start to draw down on American financial aid, and we are going to conclude that agreement now."



SONGSTRESS — Not all Israelis are thrilled that the transsexual singer, Dana International, won the Eurovision Song Contest. Religious Jews have condemned the singer and the contest. Hundreds of Dana's fans stopped the traffic, lit fireworks, danced in fountains and sang her song repeatedly in Tel Aviv after she won. She has become a symbol for Israelis who want their country to be modern, secular, and part of the West. Her prominence is just one more battleground in the culture struggle between secular and religious Jews — and a sign that the gulf between them may be widening.

Arthur Schechter new ambassador

WASHINGTON — Arthur Schechter of Houston is involved in the middle of the ongoing contention that those who provide largesse to the reigning political party get some of the plum ambassadorial posts.

Schechter donated \$235,000 to Democratic groups but only \$1,000 to President Clinton, although his wife and two daughters provided \$123,000 to Clinton at the same time.

Schechter would serve in the Bahamas. He had been appointed by Mr. Clinton to serve on the Holocaust Museum Council and has a record of community services.

Without stopping, he added, "believe it. Israel is going to start helping the diaspora because that is a central task — to save the Jewish people from the abyss of assimilation."

He said he was not sure that we shouldn't send money directly, to talk to the Jewish Agency about program in the diaspora, joint programs funded partly by them and partly by us."

Pollard was our agent, Israel says after 10 years

JERUSALEM — Israel this week admitted, after more than a decade of denials, that convicted spy Jonathan Pollard was working as an Israeli agent when he spied on the United States.

"The state announces that Jonathan Pollard acted as an Israeli agent," Shai Bazak, a spokesman for Prime Minister Benjamin Netanyahu, announced.

Pollard, a native of South Bend, Ind., whose father is a University of Notre Dame professor, is a former civilian intelligence analyst for the U.S. Navy. He is serving a life sentence in the nation's toughest federal prison, at Florence, N.C., for passing classified military documents to Israel.

Despite repeated pleas on his behalf, Israel had always maintained that Pollard acted alone and not at its direction. Pollard insisted he acted on Israel's behalf as a loyal Jew. He also accepted money from Israel for his spying, according to published reports. He pleaded guilty, but was taken by surprise when sentenced to life in prison.

On the day of his arrest, Pollard ran to the Israeli Embassy seeking protection, but the Israelis refused to give him any protection or acknowledge their connection with him.

Last month, Israeli media reported that a government committee set up by Netanyahu was working out a plan to acknowledge Pollard as a spy and work for his release.

Israeli Cabinet Secretary Danny Naveh scheduled a visit with Pollard a few days after the announcement to inform him personally of the decision.

Israel's admission that Pollard was its paid agent opens the way for Pollard and his wife, Esther, to receive benefits from the government of Israel.

Pollard has consistently been held in the tightest security the federal Bureau of Prisons has available. Convicts at Florence spend 23 hours a day in lock-up, and are allowed outside of cells only with leg irons and handcuffs. Exercise time is extremely curtailed, and contacts with the outside world are kept to an absolute minimum.

Unlike Pollard, many of the inmates have records of individual or mob violence. His prison mates include Gambino family Mafia boss John Gotti and Unabomber Theodore Kaczynski.

Prince of Wales at the synagogue

LONDON — With Charles, Prince of Wales in the audience, British Jews gathered at St. John's Wood Synagogue to mark Israel's 50th birthday. Chief Rabbi Jonathan Sacks told the congregation "Israel has shown great courage in war. It will

also show no less courage in the search for peace." He added that Israel and the Palestinians were uniquely capable of understanding one another's pain as he declared "let us be zealots in the pursuit of peace."

The service was the first to be attended by a member of the royal family this century.

Seder for those with HIV/AIDS

CLEVELAND — For the third straight year a seder for persons with HIV/AIDS, their friends and families, was held at the Mandel Jewish Community Center. A complete Passover meal was served as Rabbi Ariel Walsh led the service.

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Obituaries

Herman Grief succumbs, was YW/YMHA president

HOLLYWOOD, Fla. — Herman Grief, former president of the YM-YWHA of New Brunswick, N.J., died here.

His background included scoring a touchdown for Rutgers University in 1938 defeating Princeton for the first time since 1869 when Rutgers beat Princeton in the first intercollegiate football game in history.

He was an Army Air Force veteran of World War II as navigator aboard B-9 bombers, attaining the rank of captain and winning the Victory Medal, the Distinguished Flying Cross plus other awards.

Philip Stollman dies; held many top posts

DETROIT — Philip Stollman, a founder and chairman of the International Board of Trustees of Bar-Ilan University, is being mourned. He was a *Stollman* founder of the Albert Einstein



College of Medicine and a Master Builder of Yeshiva University. He was a past president of Detroit's Allied Jewish Campaign. He also was national vice president of Israel Bonds and president of Young Israel of Oak Woods and Detroit Mizrahi.

Rabbi Silverstein is being mourned

NEW YORK — Yeshiva University paid tribute to Rabbi Israel I. Silverstein, who is being mourned. He and his wife established the Dr. Jerrold Silverstein Laboratory at the university. A business-

man, he was a volunteer chaplain at St. Luke's Hospital and was a strong supporter of Camp Morasha. He was a past chairman of the Manhattan Eruv Committee.

Rabbi Pearlstein is being mourned

ROCKVILLE, Md. — Rabbi Aaron S. Pearlstein who served congregations in Bowie, Md. and New London,

Ct. is being mourned. He was ordained at the Jewish Theological Seminary in 1964.

Otto Bettman, 94, used photos well

BOCA RATON, Fla. — Otto Bettman, who fled Germany in 1933 with little more than two steamer trunks filled with old photographs and made them the basis of what would become a 16-million-photograph image rental library that was sold for millions of dollars, died here at the age of 94. His pictures in-

cluded such 20th century icons familiar by now to the world as Winston Churchill giving his victory sign at the end of the Second World War, the astronaut walking on the moon, Albert Einstein sticking out his tongue and Marilyn Monroe with her dress floating over her hips as she stood on a street grate.

Death Notice

Rabbi Aaron S. Pearlstein

We record with sorrow the passing of our beloved colleague. Ordained in 1964, he served pulpits in Bowie, MC, and New London, CT, before returning to the Washington area in 1980. We extend our heartfelt condolences to his wife, Dr. Peggy, children Sam, Jack and Dr. Ora, and to his nieces, Dr. Alisa (Rabbi Neil) Kurshan and Dr. Shuly (Rabbi Gershon) Schwartz, and all who were touched through his rabbinate.

Rabbi Seymour L. Essrog, President
Rabbi Joel H. Meyers, Exec. VP
The Rabbinical Assembly



Robert Friedman taken by death

MIAMI — Robert D. Friedman, who held 300 records in international swim meets and at one time was ranked sixth in the world in breaststroke, died at the age of 60. He authored and co-authored seven books and lectured widely on his specialty.

Marjorie Spitzer of Reform board

MIAMI — Marjorie Spritzer, a member of the board of governors and the New York Board of Overseers of HUC-JIR, is being mourned. In the death notice by Rabbi Sheldon Zimmerman and Dr. Alfred Gottschalk in *The New York Times*, she was described as a "tenacious advocate of the well-being of Reform Judaism and her commitment to Jewish education and the needs of the Miami Jewish community."

Aaron Grodsky succumbs at 90

WORCESTER, Mass. — Aaron Grodsky, executive director of the Jewish Welfare Board's program for military and civilian personnel in Heidelberg, Germany and later executive director of the Jewish Center and Council in Port Chester, N.Y., died at the age of 90.

During World War II he was executive director of USO clubs in Wilmington, N.C., Fort Devens in Ayer and the Hawaiian Islands.

After the war he was executive director for the JDC in the far east and he conducted a social-welfare program for 20,000 European refugees in Shanghai.

Henry Hecker being mourned

NEW YORK — Henry Hecker, president of the American Jewish Public Relations Society, is being mourned. He was associated with the Israel Bond organization, which paid tribute to his "warmth, integrity and sweet nature" in a paid notice in *The New York Times*.

Emanuel Terner being mourned

NEW YORK — Emanuel Terner who was active in UJA-Federation and a former member of its Wine and Spirits Division executive committee, is being mourned. He was a trustee of the Appeal of Conscience Foundation.

Philip Wiesel of Temple Beth El

CEDARHURST, N.Y. — Philip Wiesel, past president of Temple Beth El, is being mourned.

Quotation of the week

On May 14, 1948 in Tel Aviv, only a few years after the end of one of the greatest tragedies to befall the Jewish people and in the face of tremendous hostility, David Ben Gurion proclaimed the establishment of the State of Israel. Battling both politically and militarily for its existence, almost 2,000 years since the end of the Second Jewish Commonwealth, a new Jewish State came into being. How proud all Jews were of the accomplishments of Israel.

This year we will celebrate the 50th anniversary of the founding of the State of Israel. Unfortunately, many Jews no longer feel the same sense of pride we once felt. Many disagree with the way Israel deals with the Palestinians. Many are made uncomfortable by the scandals that make their way into *The New York Times*. Many are unhappy at the hegemony of Orthodox Judaism over all religious matters.

Truthfully, many no longer care about Israel. In some ways, it was easier for 1900 years to pray and work for an ideal than it is to live with the reality. How sad. Israel is our State. It is as if we feel that if Israel does not conform to our ideals, then we want no part of it. Let us take the opportunity of the upcoming 50th anniversary celebration to renew our commitment to Israel. We should take some time to think about how we can restore our pride. Israel is a modern country with modern problems. We cannot throw up our hands and walk away. Rather, we need to roll up our sleeves and get to work as Israel begins its second 50 years.

As Israel's 50th birthday approaches, let us pray for continued health of her people, peace for the region and unity for all Jews everywhere.

With peace and blessings — Rabbi Eric R. Slaton, *Congregation Ohavey Shalom, Lexington, KY.*

Sermon of the week

The Second Greatest Jewish Lesson of All — Rabbi Michah D. Greenstein, Temple Israel, Memphis.

Israel's criminal speech light on terror inciters

By STEVEN PLAUT

Consider the following statements, at the end of which you will be asked to explain what exactly the difference is among them:

1. Mohammed was a pig.
2. Butcher the Jews.
3. In fire and blood we will redeem Palestine.
4. Zionists are Nazis.
5. Bibi Netanyahu is a Nazi.
6. Rocks are not enough; bullets must be used by Arabs to liberate themselves.
7. The children of Jewish settlers are Hitlerjugend.
8. When I see religious Jews I really understand the Nazis.
9. The Germans had the right idea of how to deal with the Jews.
10. Israeli soldiers are Nazi stormtroopers.
11. Religious Jews are collectively guilty of murder.
12. Judaism is a gutter religion.
13. Zionists are Judeo-Nazis.
14. We need many suicide bombers and "Engineers."
15. We will have a jihad until Israel ceases to exist.
16. Rabin was a mass mur-

derer of Arabs and no one should honor him.

17. It is right and proper that settlers be gunned down.

18. We will never stop killing until Israel ceases to exist.

19. Zionism is a form of racism and colonialism that must be ended with force.

OK. So what is the difference?

Well, the answer is simple.

Quotation #1 above is criminal speech in Israel, for which one will do real hard jail time. All the other statements above are protected speech, legal expressions of legitimate political opinion in Israel. Not only may you say all of these other things in Israel, for some of them you are likely to be granted tenure at the Hebrew University.

Statements #2 and #3 are the universal chants of each and every gathering of Palestinians, and increasingly also of Israel Arabs. Number 3 was chanted at Haifa University by Arabs. For #8 the "artist" Yigal Tzomarkin was almost granted a Yad Vashem honor last week. Professors at the Hebrew University have

Continued on page 7

Media Watch

'Big Lebowski' selectively cynical

By RABBI ELLIOT B. GERTEL

The *Big Lebowski* gives me a feeling I never had before after seeing a film by sibling writers/producers Ethan and Joel Coen. It makes me believe



that there is something to all the symbolism. As always, I'm not quite sure what that is. But I am convinced that there is something worthwhile here, somewhere.

Sure, I've been distracted by the assorted goons who wink their way through this film, including German nihilists, California beach boys and suave pornography moguls (played by Ben Gazzara, no less). Here is a tale that so much emphasizes the 1940's stylized mystery that murder becomes irrelevant. Here is the '90s story of 1960's holdovers, beautifully played by Jeff Bridges and John Goodman, who become swept into a 1940's storyline.

Until now, the Coens have made their Jews and Judaism rather colorless and retrograde. But here, the unwilling "detective," Lebowski, has a sidekick, Sobchak, played by Goodman, who can't spout off enough Jewish phrases and who actually comes across as interesting. Now Sobchak is, to be sure, a psychotic Vietnam vet who will draw a gun in a bowling dispute. He has his problems. But where else in a Coen and Coen have you seen a Jewish character who is entertaining, quotes Theodor Herzl, insists that he is a "shomer Shabbos," and therefore doesn't drive or handle money on Shabbat, unless there is a life and death emergency, and certainly will not "roll" (that is, bowl) on the Sabbath. He even cites the Hebrew words, "Etz Chaim Hi — It (Torah) is a Tree of Life." Sobchak may be crazed, but he is willing to guard Jewish tradition, preserving its thousands of years "from Moses to Koufax."

As for Lebowski, "The Dude," one wonders about his own background. He seems to

represent a type that one may call "interchangeable," and a type with a Jewish-sounding name at that. He has a namesake. (Hence, the mixup on the part of goons and his being catapulted into "detective" work.) Yet the namesake does not seem to have any Jewish identity or heart, either.

Lebowski may represent the ex-Hippie denuded of identity, values, or bearings; he may be the quintessential Baby Boomer. He and his cronies find their only standards, rules, guidelines or values in the bowling league. They are understandably riled, flustered and dismayed when

with *A Price Above Rubies*, the most vicious Gnostic assault on biblical and rabbinic laws and on the biblical God in modern film. There is something reassuring about *The Big Lebowski's* respect for rules and regulations, and its suggestion that even something as seemingly innocuous as bowling — halachah might preserve the sanity and centeredness of crazed or vacuous people. This could have still been achieved, and in an even more effective and comforting way, without the gratuitous Jesus references.

Should committed Jews be grateful for the Sobchak character, as a colorful, observant

Until now, the Coens have made their Jews and Judaism rather colorless and retrograde. But here, the unwilling "detective," Lebowski, has a sidekick, Sobchak, played by Goodman, who can't spout off enough Jewish phrases and who actually comes across as interesting. Now Sobchak is, to be sure, a psychotic Vietnam vet who will draw a gun in a bowling dispute. He has his problems. But where else in a Coen and Coen have you seen a Jewish character who is entertaining, quotes Theodor Herzl, insists that he is a "shomer Shabbos," and therefore doesn't drive or handle money on Shabbat, unless there is a life and death emergency, and certainly will not "roll" (that is, bowl) on the Sabbath.

anyone abuses and exploits the code of bowlers, which is a kind of halachah (religious law).

Interestingly, the one who most nastily defies the rules is a Hispanic bowler named Jesus, who is reputed to be a child abuser. The only one who adheres to a code that transcends the bowling circle is Sobchak (Goodman's character). Could there be implied here a defense of rules against an antinomian Jesus, who is admittedly portrayed here in the bitter extreme?

This film is contemporary

Jewish Theater

'Acts of Faith' strong, promising

By IRENE BACKALENICK

A promising new play, just opened off-Broadway, shows how differences of culture, race, religion and age can be bridged, forging loving rela-



tionships.

Stephen Martin's "Acts of Faith" brings together an elderly Jewish cab driver, his Jamaican housekeeper, and his African-American surrogate son. Sid, an old-time activist and labor organizer, finds his religion in socialist principles, rather than Judaism. As a secular Jew, or, as he says, "a card-carrying Jew," he practices religion by fighting for everyone's human rights.

He is absolutely color-blind. "Race is not an issue," he insists, but his feisty housekeeper Cynthia retorts, "Race is always an issue."

In any event, it is not race per se, but human differences, which separate and ultimately join these three in a fragile alliance. Each brings his own baggage from the past and his own hopes for the future.

Martin is a skilled writer who pens sharp, spare, hard-

hitting dialogue, which at the same time delineates the characters and sets forth the facts. We discover who these people are, what they are about, where they've been and where they want to go. The writer has, in particular, created a strong woman who is committed to her principles and takes no nonsense from any man. The expository material never slows down the combative exchanges of three strong personalities, particularly in the early scenes. Later, however, the play loses fire as the arguments stretch out and motivations are less clear.

Directed by Martha Pinson, this Chain Lightning production at the Connelly Center (in the East Village) offers thoroughly professional performances and design work (with special kudos to lighting designer Scott Clyde). Anthony Spina gives a strong portrayal, and Rik Francis is engaging as his foster son.

But it is the delectable Shela Evan who steals the show. And though her West Indian accent often makes her lines difficult to follow, she creates a memorable Cynthia.

A promising play indeed, but one that needs clarification and tightening in the later scenes.

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Shela Evans, Anthony Spina and Rik Francis in "Acts of Faith"

Continued on page 14



Your Name

By David L. Gold
Installment Number 427

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"Your Name," devoted to Jewish names, is conducted by David L. Gold, founder of the Jewish Family Name File, the Jewish English Archives, and the Association for the Study of Jewish Languages, and winner of the 1991 Directors' Award of the Federation of Genealogical Societies "for distinguished public service in support of genealogy." Additions, corrections, or other comments about this column are welcome. Address: David L. Gold, c/o The National Jewish Post and Opinion, 238 South Meridian St., Suite 502, Indianapolis IN 46225-1024. Professional advice is available in accordance with Bava Kama 85a (a legal-sized addressed envelope and 75 cents in loose U.S. postage should be included). Correspondence in a Jewish language is welcome.

Debunking phony linguistics

Two sounds are distinctive in a given language if their substitution results in a change of meaning. Let's take as examples the English sounds /m/ and /n/. Distinctive or not? Yes, because **meat** and **neat** (to take two pairs of many) are different words, with different meanings. Thus, if you replace the /m/ of **meat** by /n/, you get a different word; likewise if the /n/ of **neat** is replaced by /m/. Another example: /f/ and /p/. Distinctive or not? Yes, because **feat** and **peat** (to take just two pairs) are different words, with different meanings.

Each language has a finite number of distinctive sounds. English, for example, has a little over 40. Hawaiian has fewer (12, if memory serves me right). The languages of the Caucasus have over 70.

Whatever the number, it is always relatively small. Thus, you'll never find languages with, say, two or three thousand distinctive sounds — and for good reason: language is a human tool; humans being only human, they can learn only so much (imagine if a child learning to speak had to master the pronunciation of 10,000 distinctive sounds); and language has a way of being parsimonious (a relatively small number of sounds, never more than a hundred, is all that is needed to form all the words of a language and provide the means for coining new words).

Distinctive sounds are combinable in only certain ways. Each language has its own rules determining what is combinable. For example, in English, you can combine /p/ and /r/ at the beginning of a word (**present**, **prefer**, **professional**, and so on), but you can't combine /r/ and /p/ (no English word begins with the letters **rp**). Or, in Polish, you can combine /g/ and /z/ at the beginning (**gzyms** 'cornice'), but not in English.

Even if certain combinations of distinctive sounds are theoretically possible in a given language, they may not occur. Thus, ***pramp** would be a perfectly acceptable word in English: all of its distinctive sounds occur in English and those sounds are combined here in ways permitted in the language (for instance, /p/ + /r/ at the beginning of a word is allowable, as is /m/ + /p/ at the end). Yet ***pramp** happens not to occur.

Humans being human, they tire. Imagine, for instance, if each English word were so long that it took 8 minutes to pronounce. Obviously, then, in human languages, words are bound to be short, consisting of just a few distinctive sounds rather than many.

When you consider those four factors together (the number of distinctive sounds is limited in each language; they are combinable in only certain ways; not all the allowable combinations occur; and words tend to be short), it takes only an elementary understanding of statistics to realize that any one of the world's languages chosen at random will have a certain number of words which, by sheer coincidence, happen to be similar in sound and in meaning to words in any other of the world's languages. Examples next time.



Hear O Israel

Musical stew offends

By MORTON GOLD

The subject for this column is a review of a CD called "The Covenant" by Wally Brill. It is subtitled "Sacred Music for the 58th Century."



This CD is a tribute to the art of mixing various components of different natures. While I do hear and appreciate the symbolism of what is being mixed, differing styles and genres, it is my opinion that these diverse elements, like oil and water, do not belong together, no matter how earnest or sincere the effort. (The sole exception is No. 5, more about that later.)

I believe the majority of the pieces border on *Chillel HaShem*. I may poke fun at what I believe to be some foibles in the Orthodox community. When it comes to core values, I consider myself one with them. I have found little in this CD to like and even much that will offend many in the Jewish community. The reason is that the arranger-composer has taken selections by various cantors and used them as background for different sound effects such as composers in the Middle Ages used a *cantus firmus*. The contemporary treatment simply is not compatible in most cases, I regret to state. For a detailed reaction, read on.

The first selection is called "Kiddush L'Shabbat" and features the voice of Cantor Ben Zion Kapov-Kagen as background and showcases principally the percussion of John Loose. This work would be effective for some tribe in Africa preparing for mass conversion perhaps, but why in America? For the life of me I can't see how this selection would appeal to any knowledgeable Jew.

I mean no disrespect to Mr. Brill and his associates, but golly gee, one would have to be stoned "higher than a kite on the Fourth of July" to enjoy this selection, if then.

No. 2 is called "A Typical Day in Auschwitz." Cantor

Samuel Malevsky is the hapless soloist in the background here, singing "Ribon Olomim." The meaningful text is by Helen Lazar. While the background music is effective and suits the material, the singing is there more for psychological reasons. I find the whole thing in poor taste and it borders on heresy to me.

No. 3 is "A Loop in Time." Cantor Malavsky is again the hapless voice in the background. One would question the sobriety of "the guy in the Tel Aviv bar," who may have suggested this scenario.

No. 4 is called "The Universe" and the text is by Deepak Chopra. The background music by Mr. Brill is most effective and suitable for this selection. It is not that Mr. Brill is without talent, not at all. I merely question the mixing of sacred text with some of the most beautiful voices this side of heaven as musical wallpaper.

In No. 5, "The Secret of the Sabbath" the cantor is the late Pierre Pinchik, and the brief narration is effectively done by Dudley Sutton. The texture of contemporary sounds works well here, although I suspect that no traditional Jew would tolerate it. The reason this technique works well here is that the cantor's singing is not obscured or in the background, or used as a foil for various other effects, but rather the other way around. This is why I find it so effective.

No. 6, "Rubadubatvao" again uses a recording of Cantor Pinchik singing "Ohntvo." We have here returned to the procedure wherein the singer and his sacred chants are mere background for the various musical effects.

No. 7 is called "R'tzeh." "The early Hebrews invented Punk Rock" it is stated. *Nor dos felt uns ois!* The hapless cantor here is Gershon Sirota. While he is not in the background, I found this treatment tasteless at best. Back to Africa it is. If this is what it is suggested synagogues will sound like in the 58th century, I am

grateful that I will not be around to hear it. *Gevalt!* I feel that this selection is more suited to a bar (in North Africa?) than anywhere else. It is not that I am so square but the phrase "*es passt nit*" is the one that keeps coming to mind.

No. 8 is called "Double Chair Five." There is no cantor's voice in this one. Thank you. Perhaps that is why this cut is so enjoyable. Th 10/8 rhythm (five plus five) is an excellent illustration of what real "cool" music ought to sound like. Mr. Brill called it "pure indulgence." If so, I feel that he should indulge himself more often. This piece is delightful. It has no connection with anything Jewish that I can discern, aside from its title. No matter. This is his true idiom and he succeeds in communicating his ideas well in it.

No. 9 is called "New Wildest Dream." Cantor Malovsky is the voice chosen which is supposed to be a "prayer for the martyrs of the Jewish people." The violin solo is too reminiscent of Prokofiev (Lt. Kije) for my taste. The percussive treatment contributes to making this dream wild.

The last piece is called "All The Worlds" and features the blowing of the shofar. I believe this work would be effective in Tibet, and if there are any Tibetan Jews, they may even like it!

The parent company for this CD is Poly Gram Records, should you wish to judge for yourself. In all fairness it is available from Tara Publications (1-800-TARA-400 or WWW.tara.com) Tara Publications makes available a wealth of Jewish music for all tastes, and this CD was merely one that was included in an otherwise eclectic mix of CD's they sent to me. Ask for their catalogue.

I do not particularly enjoy writing nasty things about the creative efforts of others, but I must call them as I hear them.

Morton Gold may be reached at 12 Avenue B., Rutland, VT 05701-4503.

450 families gave a million

NEW YORK — Over the past 10 years 450 families gave in excess of \$1 M. to the UJA-Federation, and although they

were not named, they were thanked in a full-page ad in The New York Times last week.

Criminal speech

Continued from page 4
stated #4, #5, #7, #10, #11 and #13. Arab Knesset members from the Communist party have stated #6, #15, #16, and #17. And PLO officials have said almost all of the above, except of course #1. As for #12, Chicken Lou Farrakhan's famous chirp, this did not cause Israeli officials to deny him entrance to Israel.

Of all the above, except for #1, it is the official position of the Israeli political establishment and of the Israeli courts that the statement is simply protected free speech, perhaps crude, vulgar and objectionable, but protected speech nonetheless.

Tatiana Suskin is a fanatic, a naïf, and probably more than a bit dangerous. She has poor taste and is vulgar and crude. Yet her poster of the Prophet Mohammed as a pig would be protected (if tasteless) speech in any true democracy in the world. But not in Israel. In Israel it is a crime for which one does real jail time in hard-core prison, for a period of two years, more than many drug smugglers and rapists get.

Suskin's case is just the latest proof of how selective democracy has become in Israel. Ever since the Rabin assassination, the Israeli Left has promoted a unique political philosophy holding that free speech protection should apply only to leftists, and that expression by non-leftists is criminal incitement and sedition. This was the official position of the Attorney General and the courts under the misrule of Israel's increasingly-fanatic Labor Party and its Marxist Meretz partners.

And incredibly, this is also the position today of the Likud, the party that was victimized by leftist McCarthyism under the Peres regime. The Likud has orchestrated the conviction of the organizers of protests by the Zo Artzeinu protest movement. For sedition. They now face jail time as well, this for holding a protest without a police permit and blocking traffic intersections. Other anti-Oslo dissidents have also been prosecuted under Likud rule, including the Hillel Rabbi at the Hebrew University. And now the Likud is continuing its efforts to out-Mapai the Labor Party by convicting pathetic little Suskin.

The Israeli establishment argues that Suskin's actions offend the Moslems. Well,

Moslem speech and actions offend the Jews, or at least all Jews who are not self-hating lemmings. What is worse, porking Mohammed or applauding the Engineer and the mass murders of Jews?

By jailing Suskin, Israel is sending the signal that its sovereignty is open to blackmail and negotiation. That Israel will give up its protection of free speech, if the Arabs find such protection of democracy offensive, and that tomorrow Arab violence can drive Israel to give up singing Hatikva, the Law of Return, independence and elections.

And why should Israelis feel the need to flagellate themselves in repentance over Suskin when each and every blood-curdling threat of genocide coming from the Moslem world directed against Israel is greeted with universal applause there? When was the last time you saw a Moslem leader flagellate himself or go out of his way to denounce

such verbal (or physical) assaults upon Jews?

It was sufficient for Israeli politicians to declare that they denounce and disown Suskin's opinions and actions. Jail time for Suskin is an outrageous human rights violation and assault upon Israeli democracy. This by precisely the same Israeli politicians who grant absolution to the PLO after each and every call for jihad or beatification of suicide bombers, on grounds that it is "just talk" and does no real harm to anyone, simply lets off steam. When Arafat held a rally of support for the Engineer after that murder got himself reverse engineered, Peres and the Labor lemmings congratulated Arafat for showing moderation and restraint.

Israeli freedom and democracy is now in serious danger, this from the party of that great believer in democracy and constitutionalism — Menahem Begin.

About Books

By JACK FISCHER

The story of a Polish Jew who was drafted into the Red Army and eventually spent 10 years in a Soviet prison is told in *Man is Wolf To Man: Survivor*



ing the Gulag by Janusz Bardach and Kathleen Gleeson. Univ. of California Press (\$29.95, May)

In May, New York University Press will publish a book of unusual interest. The publication is *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth, and Neo-Nazism* by Nicholas Goodrick-Clarke. This is the biography of Savitri Devi, who believed that Hitler was an avatar or god come to earth. She ultimately became a guiding spirit of the international neo-Nazi movement. The author has provided us with a great deal of information about this little-known but influential figure. (\$24.95).

The history of the Oslo Accords told from the inside is presented in *The Process: 1,100 Days That Changed the Middle East* by Uri Savir. The author

was Israel's chief negotiator with the PLO from 1993 to 1996, when he resigned as director-general of the Israeli Foreign Ministry after Benjamin Netanyahu became prime minister. Random (\$24.95, May)

The memories of a survivor of the Holocaust are told in *Triumph of Hope: From Theresienstadt and Auschwitz to Israel* by Ruth Elias, trans. by Margot Bettauer Dembo. Wiley/United States Holocaust Museum (\$24.95, May) This is one of the more powerful memoirs provided us by a survivor. While in Auschwitz, Elias was the subject of medical "research" by Joseph Mengele, who allowed her to give birth to her baby, then conducted an experiment to determine how long it would take her infant son to starve to death.

Jewish names figure prominently in *Jumping the Line: The Adventures and Misadventures of an American Radical* by William Herrick. Univ. of Wisconsin (\$21.95, May).

It was inevitable that a book such as the following would be published. In May, Aronson will issue *Judaism Online: Confronting Spirituality on the Internet*, by Susan M. Zakar and David Y.B. Kaufman.

Fleishman's Flight

Who is a dead Jew?

By ALFRED FLEISHMAN

"Is Jewish Orthodoxy Still Jewish?"

That is the title of a piece by Moshe Amon, who was a graduate of Hebrew Univer-



sity, among other things.

He raises some very good questions, which gave me a lot of thought, including some serious argument with myself. But then you must read the opening argument in the October 1997 issue of *Midstream*, a monthly Jewish review.

"Just lately I was faced with the gross predicament of having to define my identity as a dead person.

"Now, I am well aware of my identity as a living being — I am a Jew, both my parents were Jewish, I was raised in Israel as a Jew, and I have a strong attachment to Jewish history and lore.

"The walls in my house are covered with shelves brimming with books on Jewish topics, including some written by my ancestors; I even make my living as a professor of modern Judaism.

"In short, there can be no question about my Jewish identity. But that was not what the admissions clerk in the hospital was interested in when he asked about my religious affiliation.

"What he had in mind was what to do with my body in case of death. Here I had a problem, as, like most Israeli Jews, I am not religious.

"The first item in my will says that my body should be cremated, an act which is incongruous with the Jewish religious custom. Not being religious, I have no use for a rabbi, notwithstanding

whether I am alive or deceased.

"The town in which I live in the United States is too small for a Jewish Community Center, and I do not attend either the Conservative synagogue or the Reform temple. I do not take part in any of the affairs of the local Jewish community. Answering the hospital clerk's question, I could have said that I am agnostic, but that would have been tantamount to denying my Jewish identity.

"In short, I had a problem which is typical for most Israelis and many other non-religious or "secular" Jews, only, unlike me, the Israelis cannot choose to be cremated. All Israelis, by law, must have a religious burial ceremony, be it Jewish, Christian, or Muslim.

"In some respects, my small predicament in the hospital reflects a much bigger problem that has been simmering in the Jewish community for about 200 years, with quite a few violent eruptions.

"What makes my private case relevant is the fact that we may well be again facing such an outburst, both here and in Israel.

"Just a few months ago, a group of Orthodox rabbis, who represent about 7 percent of American and Canadian Jewry, declared that Conservative and Reform Jewry were not Jewish.

"At about the same time, in Israel, the Knesset was in the midst of passing legislation that would recognize only Orthodox conversions to Judaism, saying, in effect, the same thing as the small North American group."

That only gives you an idea of Mr. Amon's problem or question. Anyhow, the entire article is interesting and gives some thought to the subject.

It can cause a lot of us to think!

Alfred Fleishman may be reached at PO Box 410108, St. Louis MO 63141.

Surrogate law is being studied

JERUSALEM — Since the surrogate parenthood arrangement has gone into effect over a year ago twins have been born to a commissioning couple, two more surrogates are pregnant and 36 couples

have signed agreements with potential surrogates. The law which went into effect a year ago has been suspended to assess various issues raised by the first babies — twins — born recently.

Neither peace nor security

By COL. (res.) MORDECHAI BAR-ON

The recent failure to jump-start negotiations between Israelis and Palestinians in London has made it clear that when Israeli Prime Minister Netanyahu talks about "peace and security," he means maintaining a secure grip on his own power by pandering to his political base.



Reducing terrorism, establishing defensible borders, and avoiding armed conflict with Israel's Arab neighbors have little to do with his public pronouncements.

Much of the prime minister's bluster centers on defending Jewish settlements on the West Bank. In fact, leaked maps devised by Netanyahu's "kitchen cabinet" show that he wants to maintain Israeli control over every single Jewish settlement in the area. But there is no Israeli national interest in defending each artificially placed village of 20 or 30 Jewish families who's settled deep inside areas densely populated by Arabs. Most of these settlements were started to assert fanatical claims on the entirety of the land, not to bolster Israeli security. In fact, such Jewish communities in remote places tend to stretch Israeli security forces thin in times of both war and peace. They have military value only in the speeches of Netanyahu and his conservative allies.

Unfortunately, his preoccupation with coalition politics is leading Netanyahu to squander a historic opportunity to strengthen Israel's military position through the peace process. The prime minister's efforts to scuttle peace negotiations actually undercut Israeli strategic thinking about short-term security problems and more basic security issues.

Short-term security problems include terrorism, the Intifada, and other small scale acts of violence that take place between major wars. During the 25 years of unlimited control over the territories, Israel's security agencies could not eliminate these violent flare-ups. Instead, Israel concentrated on trying to minimize their intensity and the frequency of their occurrence.

In spite of continued terrorist attacks, we've learned that optimally minimizing these acts can best be achieved through bona fide cooperation with the Palestinian authorities. Netanyahu's constant public complaint about the unsatisfactory cooperation his government receives from the Palestinians is a tactical admission of the tremendous security benefits that can be derived from working closely with them. But good Israeli-Palestinian working relationship on security issues can be achieved only through mutual confidence, confidence that is eroded by the prime minister's unwillingness to engage in the peace process.

Israel's more basic security needs involve the threat of full-scale war: how to deter prospective enemies from launching attacks and how to win war when deterrence fails. The Palestinians are certainly last on the list of such basic security threats, given their small military capabilities. The weapons currently in Palestinian hands, or those that they could possess under strict limitations imposed by a final status agreement, may be at worst a nuisance in time of real war. Only the armies of the surrounding Arab states and the modern weapons they possess will continue to pose a serious danger to Israeli security in the foreseeable future.

Yes, there are some significant security considerations that must be addressed if Israeli forces are to maintain their strategic advantage should Palestin-

ians take control of essentially demilitarized territories. But for Israel's basic security needs, there are far bigger priorities than controlling a few added square miles in the West Bank. Jordan must be kept out of any future war and induced not to allow any Arab army to cross its lands. Egypt must also be kept out of war and dissuaded from moving its military across the Suez Canal, forcing Israel to commit major parts of its army away from main frontlines elsewhere as a result. Freezing the peace process and alienating Arab nations work counter to these broader Israeli security concerns.

As the three wars Israel has fought since 1967 and the Intifada have made clear, military deterrence has its limitations, and Israel has nothing more to gain through conflict except its own defense. It cannot and need not add more territory. It cannot force its enemies to make peace. In fact, it may lose political and diplomatic assets through war rather than strengthen its international position. Under the best of circumstances, Israel is likely to find itself back at square one at the end of any future conflict. And in the process, hundreds, if not thousands, of Israeli and Arab soldiers and civilians will lose their lives.

I share these conclusions with over 1,500 Israeli reserve officers and combat soldiers who recently joined me in issuing a public letter exhorting the prime minister to pursue real security through peace negotiations.

The prevention of war, therefore, has become Israel's most vital security interest, and the only way to head off another conflict is by moving forward energetically and without hesitation on the road to peace. Unfortunately, Netanyahu has abandoned the pursuit of this national interest and Israel's ability to address short-term security problems in favor of narrow partisan gain. In the end, his policies will lead Israel to neither peace nor security.

Col. (res) Mordechai Bar-On is former chief education officer of the Israeli Defense Forces and a leader of the Peace Now Movement. This article was provided by Americans for Peace Now.

Digest of the Yiddish Press

Schneier a modern Orthodox

By RABBI SAMUEL SILVER

The president of the New York Board of Rabbis rotates among the three major Jewish denominations. This year it was an Orthodox rabbi, Mark



Schneier, who was elected.

His installation banquet at the Plaza Hotel was attended by 2,000 people, including philanthropists like Gene Gluck, George Klein; political leaders like Alan Hevesi, New York City controller; overseas notables such as Rabbi Emanuel Rackman, chancellor of Israel's Bar Ilan University and Rabbi Henry Sobel, of San Paulo, Brazil; seminary and yeshivah faculty people, Broadway celebrities, etc.

Mistress of ceremonies at the gala was actress Tovah Feldshuh. The installer and main speaker was Cardinal John O'Connor. The newly-elected president had made headlines earlier in the month with a visit to the Vatican.

Another speaker was the president's father, Rabbi Arthur Schneier, head of the Appeal to Conscience Foundation, who had come from China, which he visited with some Christian clerics to ask that government to ease its restrictions on religious activities.

The cardinal jokingly said that his friend, the rabbi, would make a great bishop. He doffed her red biretta and, after embracing the rabbi, gave it to him, and the rabbi put it on over his black yarmulka.

A few days after the ceremonial event, Rabbi Schneier visited the offices of the *Algemeiner Journal* for an interview with its editor, Gershom Jacobson. The following dialogue ensued.

Q: Why do you mingle with non-Orthodox rabbis when such great rabbis like Feinstein and Soloveichik urged the Orthodox to abstain from joining groups with non-Orthodox rabbis, a position which led to the collapse of the Synagogue Council of

America?

A: With all due respect to those great rabbis, I differ with them. I think it is imperative that Jews of all stripes and streams get together to pursue common interests.

Q: Some of your Orthodox colleagues said that having a Catholic prelate at your installation was a *chillul ha-Shem*, a profanation. How do you react to that?

A: It was not a profanation, it was a *kiddush ha-Shem*, a sanctification. In his talk the cardinal urged Jews to be good Jews, to be loyal to Torah. He is one of the best friends we Jews have.

Q: How many members in the Board?

A: From Greater New York we have 300 Reform rabbis, 224 Orthodox rabbis, and 300 who are Conservative and Reconstructionists. We have some chasidim on the board.

Q: Why did you go to the Vatican?

A: When the religious leader of 800 million people extends an invitation, you don't decline. But at the Vatican I called upon the pope and his aides to release the many documents in their archives that would really disclose what it did or didn't do during the Holocaust. That would amplify the statement the Vatican made recently.

Q: Why do you belong to an organization that includes rabbis who do interfaith weddings?

A: I don't. Our constitution bars intermarriers. If we find that a member does an intermarriage, we expel him.

Q: Who are your advisers?

A: First of all, my father. Then Rabbi Norman Lamm, president of Yeshiva University; Elon Steinberg, of the American Jewish Congress; Rabbi Stephen Dworkin, exec of the Rabbinical Council of America; and Rabbi Shlomo Riskin of Israel.

Q: What are your plans for the future?

A: One of them is to contact rabbinical boards of cities throughout the United States and create a network. Unlike the Synagogue Council, which includes laymen, this national body would comprise rabbis and we would deal with the problems that confront American Jewry.

Q: In the board do you deal

Yaacov's World

Careful what you wish for

By YAACOV LURIA

Once there was a teddy bear who wanted to be real. He saw children playing in the park, and they were having such fun.



The teddy bear wished and wished upon a star. Soon a fairy came down and asked, "What can I do for you?" The

with Jewish law?

A: Not at all. We are not a halachic organization. We are a fellowship that deals with important issues facing all of our people. I disagree with the theology of many members, but there are matters which transcend those differences.

Q: How do you classify yourself?

A: I am a modern Orthodox rabbi.

4 questions, no answers

In the same issue of the paper, Rabbi David Hollander, who decries modern Orthodoxy, recounts his attendance at a symposium of modern Orthodox leaders.

Questions had to be submitted in writing. In the spirit of Passover, he wrote out four questions for the panelists. The moderator ignored his queries. After the meeting he went up to the moderator and asked why his questions weren't aired. That question was also ignored.

Film stirs dispute

A 14-minute film being shown at Washington's Holocaust Museum has engendered a hassle among Jews. The film recounts the origins of anti-Semitism, and in so doing, includes the anti-Jewish sections of the New Testament.

A number of Jews have protested that it is unfair to imply that Christian writings led to Nazism. The Jewish protesters include Michael Horowitz, a director of the Judson Institute; Eliot Abrams, of the Ethics and

Continued on page 15

teddy bear told her.

"Are you sure you want to be real? Are you very sure?" asked the fairy. "I shall grant only one wish."

"I'm sure," said the teddy bear.

And so the teddy became real. He tried to play with the children, but they made fun of him. They teased, "Fuzzy wuzzy was a bear. Fuzzy wuzzy had no hair. Fuzzy wuzzy wasn't fuzzy, was he?"

The teddy bear wished upon a star again. Pretty soon the fairy came down. "What now?" she asked.

"Please change me into a little dog," begged the teddy

"But you had your wish," the fairy reminded him.

"Please..." said the teddy.

"Please."

At last the fairy gave in. "Just remember it's your last wish. Are you sure?" asked the fairy.

The teddy bear thought a while. "Never mind," he said at last.

(Dictated to Grandpa Yaacov by Talia Mandel on the way to the Sizzler in Oceanside, CA on July 1, 1992.)

Yaacov Luria may be reached at 3450 Third Ave., Apt. 302, San Diego, CA 921203.

Hamdiya to pay for his murders

LOD — Riyad Abu Hamdiya is only 22 years old but he's also a terrorist so he'll spend the rest of his life in an Israeli jail for shooting a kidnapped Israeli soldier, planning the March 1997 bombing

of a Tel Aviv cafe that took the life of three women and taking part in two drive-by shootings that killed three Israelis.

He confessed.

Misconceptions

Synagogue OK for weddings

By RABBI REUVEN BULKA

Misconception: A house of prayer is the ideal setting for a wedding.

Since a wedding is a sacred event, and a house of prayer



is a sacred place, it would seem as if the house of prayer is an ideal place for a wedding. It is where sacred meets sacred.

There are many authorities who, to this day, look with disfavor on the idea of having a wedding in a house of prayer. Their feeling is that a house of prayer is dedicated specifically for the purpose of prayer, and any activity other than prayer compromises its sanctity.

This by no means diminishes the importance of weddings. It is only to indicate that because the house of prayer has a specific purpose, no other activity should take place there.

The ideal place for a wedding is a dignified setting, preferably under the sky, under the aura of heavenly majesty.

In contemporary times, most houses of prayer do in fact encourage weddings to take place on the premises. It is likely that houses of prayer are built with weddings in mind. In other words, they are built not only for prayer, but for other sacred activities such as weddings. This being the case, there is little problem with weddings taking place in houses of prayer.

Even though the standard practice is to recommend the house of prayer for weddings, it is important to be aware that this well-entrenched custom is not free of difficulty.

Israel: As I See It

So much to celebrate

By SAMSON KRUPNICK

On Friday, May 14, 1948, at 4 p.m. in the Dizengof House in Tel Aviv 37 members of the Jewish Agency signed the historic Declaration of Independence,



creating the independent State of Israel, the first in 1,878 years.

Chairman David Ben-Gurion announced the Declaration in an emotional voice that rang out around the world. Jews everywhere joined in massive celebrations along with many non-Jews who recognized the miracle in the making. United States President Harry S. Truman was the first to recognize the fledgling state, followed by many other nations. The wild celebrations in Israel were cut short as seven Arab nations attacked from all directions. The 600,000 population mobilized every able soul and fought desperately for 18 months until a partial victory was in sight, whereupon the United States intervened to arbitrate for a cease fire, as it was wont to do in the other four wars of Israel against its Arab enemies.

Our casualties in the War of Independence were over 6,000, more than 1 percent of the population (corresponding to over 2.5 million in the United States). We received relatively little help from the United States and from Western countries. Our arms came from Czechoslovakia. In the other wars and to date mutual cooperation was achieved with the United States.

On the eve of the 50th Jubilee, our combined casualties in the five wars and in terror control, over 21,000 dead were recorded. On Remembrance Day preceding Independence Day, memorial services were held in the 45 military cemeteries throughout the country. Channel 3 TV operated around the clock listing the name, rank and date of death of every one of the casualties.

The impressive and emotional memorial service at the

Kotel united all the relations of the departed in the knowledge that these sacrifices made it possible for Israel to reach its Jubilee year strong and secure, a pride among the nations of the world. President Ezer Weizman, Prime Minister Binyamin Netanyahu, Chief Rabbi Israel Lau and Chief of Staff, General Amnon Shahak, after the service shook the hands of the mourners and comforted them.

Promptly at 8 p.m. the Jubilee celebrations began on a high level. To avoid Sabbath violations, a two-day celebration was announced beginning with Wednesday night and ending Friday at candle-lighting time. Festive holiday

Jerusalem 60,000 to 600,000.

Military bases throughout the country were open to the public. A daring overfly by the Air Force thrilled the millions who watched with pleasure our new sophisticated F-15 aircraft capable of reaching missile bases of faraway enemies who have attacked in the past and who may try again in the future. President Weizman, and Minister of Education and Culture Yitzhak Levy presented the prestigious Israel Prizes to 22 outstanding recipients who have contributed greatly to Israel's progress in every area of gainful activity.

Shimon Muskat of the Bnei Akiva High School in Bnei Brak was the winner of the

On the eve of the 50th Jubilee, our combined casualties in the five wars and in terror control, over 21,000 dead were recorded. On Remembrance Day preceding Independence Day, memorial services were held in the 45 military cemeteries throughout the country. Channel 3 TV operated around the clock listing the name, rank and date of death of every one of the casualties.

services were held on Wednesday night and on Thursday morning including the recitation of Hallel with blessings both at night and in the morning.

The sounding of the shofar and the chanting of "Ani Maamin" concluded the services, followed by thousands of outings, cookouts and grilling in all the parks. Over 2 million people visited 62 national parks, hosted by the Jewish National Fund. Firework displays continued throughout the night as throngs gathered for the many performances in many municipalities around the country.

After the festive service in the Great Synagogue of Jerusalem we attended the annual Independence Day dinner, with Jerusalem Mayor Ehud Olmert practically bursting with pride at the tremendous achievements in the past 50 years: population growth 600,000 to 6 million;

annual International Youth Bible contest. Dr. Yosef Burg, veteran chief judge of the many contests, received a service award.

The outstanding closing event was the huge gathering at the Hebrew University Givat Ram stadium with some 14,000 in attendance. In keeping with the tradition of the Biblical 50 year Jubilee year, the sound of freedom was trumpeted with the shofar. Some 100 sounded the shofar at the start of the "Jubilee Bells" celebration.

A chapter of the psalms was read and very meaningful messages were delivered by the Prime Minister, by the President, and by the Chief Rabbi, each emphasizing the great wonder of this Jubilee year and of a State overcoming all difficulties and problems in absorbing over 3 million olim from over 150 countries "from the four corners

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Postmark Israel

Orthodox women bursting barriers

Little note has been taken of what appears to be a slow revolution, or perhaps a rapid evolution in the religious attitudes and practices of Orthodox women here. While the trend is more marked among the modern Orthodox, those often referred to as the national religious grouping, there are distinct evidences of it in the ranks of the haredot, the extremely Orthodox, as well.

It finds expression in a desire to participate in prayer services, to play a role in the synagogue and, not least important, to engage in deep and meaningful study of the classical religious sources. The trend received dramatic expression not long ago when Alice Shalvi, a distinguished and most active advocate of equality for women, herself devoutly Orthodox, chose to join the ranks of the Conservative movement on feminist issues.

One barrier already overcome has been the beginning of inclusion of women as members of local religious councils. The opposition has been stubborn, but it is giving way in more and more communities.

Further, women who have engaged in serious study of Jewish law and halacha have earned the right to serve as legal counsel in rabbinical courts and to plead the cases of women in those courts, where previously the female side was at the mercy of all male interpretation. We say "the right," because the women pleaders have often confounded the rabbinical judges with their knowledge of Jewish law within the confines of halacha.

This has come about in large measure by the explosive growth of Torah and Talmud study groups, some for women alone, and some jointly with men. Many scores of Orthodox young women are today enrolled in the feminine parallel of yeshivas where the course of studies reaches into the very fundamentals of Orthodox belief, tradition and practice. And these scholars can come up with justification of their new role in religious terms which the old school rabbis find it difficult to refute.

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Social Calendar

By Jean Herschaft

NEW YORK — Of the 24 workshops offered on April 26, at NYU Tisch Hall, all vital, I selected: The Ethics of Living, The Ethics of Dying: A Jewish View. My selection was based as much on the speaker as on the topic. **Adena Berkowitz**, a leading Jewish ethicist among the younger ones, who was included in the 100 Most Important Jewish Women list compiled by *The Jewish Week*, registered fully.

The room listed for her session was filled to capacity, with some women sitting on steps when all of the chairs were quickly filled. The slim, trim blonde, in her mid-30s, mother of three, attorney/writer/lecturer and the pride of The Jewish Theological Seminary, where she earned her degree, with special warmth won her audience.

While Supreme Court Justice **Potter Stewart's** ethics statements reflect on "the right thing to do," she said, "Judaism talks of the rules and regulations that are bible to Jews. Judaism approaches ethics differently from government."

Abortion is a key illustration. The government protects the woman's right to choose abortion, if she so decides. Judaism's premise is "that we don't own our bodies; we must return it some day in good working order," Ms. Berkowitz noted. However, our religion is not sealed in granite, as some might characterize the Roman Catholic view. If a mother's health could be jeopardized by a fetus, the mother's risk comes first and abortion is allowed under the special circumstances. However, she noted, if the risk occurs while the fetus is in the birth canal and the head is partially out, no aborting is possible. Only if it has not emerged may it be allowed, she said, quoting past rabbinic sages.

Similar cases where risks are balanced against benefits in the human experience, were noted by her.

"Are Jews allowed to call for 'pulling the plug' on patients, close relatives of the patient, when the distressed dying patients ask for it?" she was asked from the floor.

"Judaism counsels against active euthanasia. Passive is allowed, if the doctor familiar with the patient and the facts of the case so judges. Thus, life support may not be initiated in the first place. However, once it is started "it may not be removed," quoting rabbinic sources.

Adena cited the non-Jewish Quinlan case of some dozen years ago. The family wanted the young lady in her early 20s removed from life support after a tragic auto accident left her unconscious. The nursing home refused. Several years later when a court case initiated by the parents granted the appeal to "pull the plug," the patient managed to survive for several years without it," she recalled to them. The cases are not simple. Risk versus benefit is the table of weights.

With that leading to a difficult case in Israel where the rabinate approved of an infertile couple locating a surrogate mother (Jewish) to implant an ovum and sperm from the parents to the woman, with adequate monetary payment for the service.

However, when the birth of twins was delivered, they were immediately removed from her, without permitting even a peek at the infants. The young woman cried; lamented her early decision to give them up to the parents. The parents refused to return them. Most of Israel was torn with anguish over the case, Adena reported.

In the case of infertility and drugs are used to supplant nature, it receives the "heksher" stamp of approval as the Bible counsels "Be fruitful and multiply." Yet, if more than twin fetuses are viewed in a sonogram, the obstetrician is granted rabbinical permission to abort the additional fetuses.

Again, the premise yardstick used is "benefit vs. risk" and the guarding of the mother's health. Again difficult as most mothers are torn literally, to view viable fetuses (in the sonogram) aborted. A recent case in the U.S. where a couple where the woman went through in vitro fertilization and seven fetuses sprouted, the physician urged to abort several. The parents rejected the advice; and the seven were born and most re-

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Jews By Choice

Mother's Day

By MARY HOFMANN

Mother's Day and Father's Day, commercial inventions though they may well be, undoubtedly bring with them a host of mixed baggage for all



of us each year. For we who took on a new religion in adulthood, however, there is an extra added zinger to add to our guilt valise. Rejection. We rejected an essential piece of something our mothers tried to instill in us, and that's a tough one to take with good grace.

The whole Jewish Mother Guilt stereotype, exaggerated and caricatured as it may be, often comes as comic relief to those of us who grew up with WASP Mother Guilt. The outrageous antics of an Estelle Costanza or a Woody Allenesque looming-larger-than-life mother are so blatant and so passionately frantic that they are almost endearing. Our non-Jewish moms may not have been so animated, but the ties bind just as tightly.

Now understand that I don't think guilt is a bad thing. It's one of many tools we moms (and dads) pull from our box of parental tricks to keep kids behaving responsibly. In fact, the line between guilt and responsibility is often one of sheer semantics — and as wobbly as any other ethical line we draw in life.

Often I wonder if guilt isn't merely the pejorative word we use when we refer to that sinking feeling we feel when we have either 1) behaved in a way we know is not responsible or 2) behaved in a way we know would disappoint Mom — even if it is quite responsible.

It's that second kind of guilt we converts carry, I think. In no way did John or I become Jewish to spite our folks. My mom has always lived wherever we lived (which is a whole other story), so she grew into relative acceptance as we grew into Judaism. While she was never

truly thrilled with the idea, neither did she actively oppose it. She has never been a member of any church, so had no deep personal well from which to react. Her negativity has always been subtle. She's always participated in all our family's events, including those that are Jewish — but inevitably asks at least one loaded question as a not-so-subtle reminder that this thing is separate from her. If Jewish guests are present, she invariably lets them know at some time that she isn't Jewish. Winceable, but civilized, layings on of guilt.

My husband's mom, a devout Roman Catholic, always

nipulated.

My mom has Alzheimer's disease, a diagnosis leading to a way of life that lends a whole new meaning to the conception of guilt and built-up resentments that we have to keep trying to work through and around. My sister (who lives more than 5 hours away) and I have agonized extensively over the guilt issue, parrying back and forth the extent we feel ours is mom-imposed or self-imposed.

While it's easier to blame mom, I had my own watershed guilt moment that makes me wonder. My middle son, Cameron, is an extraordinary

When it seemed the application deadline must surely have passed, I called him to find out how things were going. It was with obvious pain that he broke the news that he had decided not to go. As long as you're happy, I responded, half relieved he'd be around to play at our granddaughter's bat mitzvah next fall. Cam was floored by my cheerful acceptance of his decision. He'd been dreading this conversation, immersed in guilt at the thought that he'd be disappointing me. I was floored as well. Had I done this to him? Did he not know I only want him to be alive, well, and content?

went overboard (as much as you can from 2,000 miles away) in trying to show her acceptance of our odd decision, but asked us not to talk about it when the family is together because John's dad really had a problem with it. Oddly, John's dad never showed any indication of caring one way or the other about ours or anyone else's religion, so we suspect it was a matter of projection on his mom's part. A sort of convoluted blaming-it-on-dad-guilt.

I often wonder how much of the massive guilt we carry around is self-imposed rather than mom-imposed — a reaction to our own resentments in life rather than anything our moms purposefully ma-

ily gifted pianist whose stunning talent is being employed as a church organist and a local opera company accompanist in a nearby community. He's talked for a long time about going to graduate school to earn an MFA or Ph.D., which would put him on an academic track to security. Good for him, I thought.

When it seemed the application deadline must surely have passed, I called him to find out how things were going. It was with obvious pain that he broke the news that he had decided not to go. As long as you're happy, I responded, half relieved he'd be around to play at our granddaughter's bat mitzvah

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What I Have To Say

Older and better

By ARLENE PECK

Lord, lord, there are some things that just don't change. My attitude, for one.

While cleaning out closets recently, I came across a col-



umn that I had written in July of 1987. In it, I expounded on the joys of older women and younger men. Although, I'll have to admit, my younger men of the past are a little older now. In the article, I said, "Certain things become better with age: wine, antiques, heirlooms and women!" I know that's true. Although, things have gotten so twisted in our society that the basic roles of men, women, family, etc., are so confused that everyone is in waiting to sue or be sued for some sort of sexual harassment or political incorrect issue.

Today, it's so difficult to find men who are caring and sensitive. They already have boyfriends.

Anyway, I felt then, and I still feel, that older women and what we know are probably the main reasons that astute younger men will seek us out. The word "mature" means different things as you grow older. To one woman it might mean she won't let the man in her life treat her like a farm animal, as the last boyfriend did. I know the older men don't like to appreciate the fact, but I truly believe when I look at these young girls, "What I've forgotten, you'll never know." Older men probably go for the younger girls because their emotional maturity is a close match. It's a good thing there are new medicines on the market, because not so long ago, few men had the strength and stamina to withstand such a relationship.

And, that dear readers, gets me into the topic of sex. Then, in 1987, I wrote that, "No one ever tells you that sex is like every other activity. Whatever your natural ability, somehow there are certain things that get better with practice — sex

being one of them. Someone once said of sex, "When it's good, it's marvelous. And, when it's bad, it's still pretty good." Not so with young sex." But, even that topic has changed in the last 11 years. In 1987 there was mostly Kool-Aid, Band-Aid and Travelers Aid. The ones today have never known a life without AIDS. Truthfully, it's starting to get to me when I meet a man and he's never watched a television that had only 13 channels or imagined life without an answering machine or fax machine. I really don't want to meet a man anymore who actually knows who Rick Springfield is. I have total recall where and what I

goes by you refine your demands. Now, since becoming an older woman, I feel that the man, younger or older should be like coffee, rich, warm and able to keep me up all night long.

Timing is everything. Like the Realtors say, "Location. Location..location.. The gradual physical decline that begins in the 30s for everyone is more than offset in the woman by her gradual loss of sexual inhibition. Men, as they get older quite often begin to experience serious inhibitions. It can be a very pleasant surprise for an older woman to find herself compatible with a man ten years her junior. Depending on your youthful

Anyway, I felt then, and I still feel, that older women and what we know are probably the main reasons that astute younger men will seek us out. The word "mature" means different things as you grow older. To one woman it might mean she won't let the man in her life treat her like a farm animal, as the last boyfriend did. I know the older men don't like to appreciate the fact, but I truly believe when I look at these young girls, "What I've forgotten, you'll never know." Older men probably go for the younger girls because their emotional maturity is a close match.

was doing when the first man walked on the moon,

Nixon resigned and Kennedy died. Black Monday in 1987 has as much significance to them as it did to me when my mother told me about the Great Depression. That's what's sad. I can remember everything and I look upon men like computers. I never can figure out if they have enough memory. At least to call when they take your phone number...

But, I regress. After 11 years, younger men can bring still a smile to my face. And, when I find myself thinking that what was was, I realize my pattern needs to be changed. Of course, as time

spirit or not, most times, you can actually forget the age differences.

Recently a friend asked me "Where were all these gorgeous men when I was growing up?" I looked at her and said, "Playskool!" Actually, the older you get, I'm finding out it doesn't much matter what the age, if your spirit can stay young. Sometimes a man mistakes that expression, "young and adventuresome spirit" to mean that it's OK to sleep with your sister. And, when I hear an older man is "young at heart" I think pedophile.

But, times sure have changed. Although it's a terrible thing to face the diseases

Continued on next page

Advice By Edlin

Counselors help willing pairs

By RITA EDLIN

Q: My husband and I have a terrible marriage. He says it's not working because of my nagging and complaining. If I nag and complain, it's because he deserves



it. Last year he had an affair with a married woman. He claims that's over now. But he still hides behind the paper at breakfast and the TV in the evening. I'm not sure I want to stay married to him. We can't communicate and it just isn't working out. He says it's up to me but I don't know what to do. We tried counseling, but that didn't work, either. It only made things worse. We both forgot all the wonderful times we shared, all the love we used to have for each other. All we did was fight and insult and hurt one another. In fact we did so much of that, I think it wrecked any chance we had to get back together. Can marriage counseling make things worse? Is there any way to save a marriage if it doesn't work?

Mrs. S.W., Dayton

A: Marriages don't "work." The people in them do! And counselors don't save marriages. The people in them do! What is this "it" that isn't working out? Do you mean the relationship, when you say "it" isn't working out? If so, remember, there are two separate people in every relationship. Together they can improve "it." That takes two. But if either one of them wants to destroy it, he can do it alone. That only takes one. And the best counselor in the world is powerless to help.

Sometimes counseling does make matters worse. Especially so, if each partner uses it as a forum to blame the other and vindicate himself. There is no magic in counseling and no counselor can perform miracles.

Too often couples fail to use counseling to help the relationship. Instead they march into the office with a list of complaints about their mates and expect the counselor to make that mate "shape up." (or change into the fantasy

partner they dreamed of having).

Together they create an atmosphere of resentment and rage as they ventilate the anger they were too afraid to voice at home. Even though this is part of the process, couples often find themselves getting stuck in retaliating or defending themselves, instead of getting rid of the anger so they can move on to what has been good in the marriage and build on that.

The only way I know to save a marriage is for both parties to agree to do so. Only then can counseling help. Too many couples have unrealistic expectations of counseling. Improving a relationship is hard work for the people in the relationship and for the counselor, too. They must all make a commitment.

You say you can't communicate. Most couples who say that usually mean they communicate blame and criticism but never love or praise. Everyone thrives on praise, compassion and validation. If you want to be nourished, or validated, you must make a habit of nurturing and validating your partner. And you must let your partner know that you heard him. The cycle of criticism can be replaced by a cycle of praise and admiration if both parties work at it, and if they learn to listen to one another.

Most marriages were not made in heaven. They came into being as a good way to manage the process of living. Two people came together in order to take care of each other and their children. "The Family" provided structure and order in their lives. Different duties were assigned to men and women then. And for many years, that arrangement worked. The family took care of itself, bore children, provided for them, and passed along their basic values and traditions — from one generation to another.

But times have changed, and so have people and their expectations of marriage. Now they want romantic love, open marriages, companionship, friendship, and unconditional acceptance. They want partners who bring home a pay check, do the laundry, mind the children, and talk to

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Gertel

Continued from page 5
maintains. For his part, The Dude is perfectly content to allow his "spirituality" to be projected in a shadowgraph specter of a Country and Western band (or narrator) who praise him as a (generic) folk hero.

I would respectfully withhold my praises from the Coen brothers, even in this

"breakthrough" film about "Judaism," for two reasons. First, there is a suggestion here, and a not so subtle one, that one has to "import" colorful Vietnam vets by conversion because there aren't enough candidates among born Jews. That is patently false. Secondly, it seems strange to build up an interesting convert to Judaism only

to question his motivations and never to affirm him.

Only Goodman's strong and affecting performance brings conviction to a role that is undermined at every turn in an admittedly hilarious, but also selectively cynical script, with much of its cynicism aimed at the conversion.

Hofmann

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next fall. Cam was floored by my cheerful acceptance of his decision. He'd been dreading this conversation, immersed in guilt at the thought that he'd be disappointing me. I was floored as well. Had I done this to him? Did he not know I only want him to be alive, well, and content?

He's a good kid. Half of me was sad that he was so worried about how I'd feel, but I have to admit to being a tad touched that he cared enough to care how I'd feel. Maybe guilt's also about being a good kid, whatever age we are. We might resent carrying it around, but it's a sign that our sense of responsibility is intact and operational. And even when we know we've done the right thing—like become Jewish—maybe there's nothing wrong with concurrently feeling a little bad that we still somehow might have disappointed good old mom.



Krupnick

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the world" a forecast by our prophets.

The prime minister read a prayer, concluding with a note: "Nowhere and at no time in human history was there a nation deprived of its land and strewn throughout the lands united by their faith and able to return home to build a model country."

U.S. Vice President Al Gore

won the hearts of all present when he concluded his highly complimentary remarks in Hebrew "... shehechionu vkimonu vehigionu lazman hazeh" (Who has enlivened us and reestablished us so that we have arrived to this festive period). We respond with a hearty "Amen!"

Samson Krupnick may be reached at 22 Pinsker, Jerusalem, 92228 Israel.

Peck

Continued from prev. page
that are common today, the fact that the social taboos are no longer there is sometimes quite nice. So nice, in fact, that according to a study by the National Center for Health Statistics, almost half of all women who marry for the second time marry a man who is younger and has never been married before. The statistics were based on 80 couples with an average age difference of 16 years.

A New York City psychologist, Sally Peterson, found that "These couples are drawn to each other because of their economic equality and not because the older woman

might share a mother/son bond. According to her research "In these relationships each partner takes care of the other."

I suppose the first time a woman gets married, she knows all the things that she wants in another person. The second time, she knows all the things that she doesn't want. And, bottom line I've long said that if all those younger men were in bed with older women, there'd be fewer wars and probably wouldn't be any crime. Hmmm, I wonder? Is it better to get them young and break them in right? Maybe a little more research is necessary?

Edlin

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them, too.

Maybe that's expecting too much from marriage as we know it. Maybe a new institution is on the horizon—one that could meet all our needs, as they change, over time. We could have one mate for romantic love, one to parent the children and another for companionship. We could have serial marriages or we could have them all at one time.

Some people might choose to live in small groups, delegating communal tasks. Others

might prefer to live alone and hire out the management of family tasks to other individuals or institutions. In any case, the institution of marriage, as we know it, is changing, and no one can predict what will replace it.

But until then, if you and your husband decide to work together on improving "it," try counseling again. Only this time, make a commitment! Good luck.

Rita Edlin may be reached at 2412 Ingleside, 1-C, Cincinnati, OH 45206

Herschafft

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maintained some five months hospitalized. The obstetrician warned though, all may not survive without debilitating problems as they grow. The media gave it loving and wide coverage still covering the septuplets, Adena recounted.

But the ethics of genetic testing has commanded much attention as split in the Jewish community nationally have emerged on the issue.

In a long telephone interview with Adena, following her fascinating, compelling delivery, I raised the issue with her.

"Genetic testing was raising concerns that were deeply troubling from insurance and confidentiality angles, mostly.

"Jews found to be carriers of breast, ovarian, colon and prostate cancer could find themselves ineligible for insurance coverage, from bias of medical records made available," she said with concern. Protection of such realities has been the main concern, she said. To a lesser degree fear of anti-Semitism arising from reports of genetic disabilities among Jews, now the most visible ethnic group being tested, is real, yet anti-Semites are known for spreading horrific lies to push their cause of Holocaust denial.

"For Jews have always been ready to aid research, and genetics is one of the first fields, Tay Sachs disease [testing], among Ashkenazis has been highly successful, she said. A recent health session in Washington, D.C., sponsored by National Hadassah explored the issues."

Two new heroes have emerged to erase the fear of insurance denial and governmental laxity in genetic records reporting. They are Sen. Olympia Snowe (R-Maine) and Rep. Louise Slaughter (D-N.Y.). They have prepared federal legislation barring health insurance companies from discriminating on the basis of people's genetic information.

Their proposal would also prohibit providers from requiring individuals to disclose genetic tests or releasing genetic data without prior written consent. President Clinton is on that team, proposing legislation that would underscore that information cannot be disclosed to insurers, employers or others regulated by state insurance laws.

Jean Herschaft may be reached at 76 Exeter, Brooklyn, NY 11235

Postmark

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Even the minutest details of Torah study have in some cases taken on a new approach from the women's angle. Countless studies have been made of the classical story of Abraham's preparedness to sacrifice his son, Isaac, but it remained for the pioneering scholarship of women today to ask a question like: "What went through Sarah's mind when she learned of Abraham's intention?" A whole new world of philosophic discussion ensues.

All of this is a far cry from woman's hitherto passive role behind the curtains in the women's balcony of the synagogue. Separation of the sexes during worship is still maintained, but on the basis of "separate but equal." All of this may not be new in America, but for Israel it is nothing short of a revolution. — C.A.

Mystery Person

Do you know
who's who?

- The Mystery Person was president of his Federation.
- The Mystery Person is a member of the executive committee of the Council of Jewish Federations.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.

Letters

Our pluralisms have their limits

Dear editor,

Strange that both Unity and Pluralism should be such powerfully appealing slogans in our society. Who is against Unity? No one except some radical journalists who, with tongue in cheek, are proposing two Jewish states, one religious and one secular. Most of us are hoping for unity in our population.

At the same time all nice people want Pluralism. Even a defender of the religious status quo has argued recently that Israel has its own form of Pluralism: Haredim, Datiim, Secular, and does not need to import the American style of Pluralism: Orthodox, Conservative, Reform.

Has anyone thought through the implications of using Pluralism as a catch-all banner without delineating parameters to limit it? Or do we really mean Pluralism Unlimited?

It seems to me that using this banner is just as inconclusive as "Judaism" or by the other side: "freedom of conscience." About ten years ago, the late Chancellor Gerson Cohen sent out a pastoral letter to us which stated, in effect, that we should not regard our position as merely one among many, but that we should consider ourselves as "sitting in the seat of Moses. Otherwise, we shall be giving in to relativism, and 'pluralism'." When I wrote back asking: "Does this mean you are ready to rule out the Orthodox as legitimate Jews?" — he wrote back: "I would not go that far. I would not rule the Orthodox out as Jews."

When the Chief Rabbi of

FREEDOM OF THE PRESS — The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225, or by e-mail: jpost@surf-ici.com. Handwritten letters will not be accepted. Letters may be edited for publication. Letters must be signed, but signatures may be withheld upon request.

Jerusalem put an ad into the press saying that it is better not to hear Shofar than to hear it in a Conservative or Reform shul, the late Professor Eliezer Berkovits expressed his solidarity with us by coming to a Conservative shul on Rosh Hashanah. He was Orthodox. When I asked the rabbi of that shul whether he would go to Hebrew Union College to express his solidarity, he said: Certainly not!

Parameters with a vengeance

In the Board of Rabbis in my city an issue arose about the membership of a rabbi who performed mixed marriages, in church, on Shabbat, for a fee of \$400. Although his colleagues within his denomination disapproved of his practice, they insisted that the Board must accept all rabbis. When I asked one of his colleagues: "Would you accept a rabbi who was a Jew for Jesus?" He said: "We do draw the line somewhere."

Parameters.

We used to hold the position that religion should be separated from state, even in Israel. Now we have changed.

We seem to approve of certain minglings of religion and state, (including accepting financial aid from the Ministry of Religion, or is it Education). We have switched from Separation to Pluralism. As long as everyone gets it, and we get it, it's OK.

If Pluralism is our position, then we have to ask: with Parameters or Without Parameters? Is Pluralism limited to Orthodox, Conservative, Reform, Reconstructionism — or can the Jewish Humanists, Secularists join the club? How many members does a denomination have to have to qualify for membership in

Pluralism? A minyan?

There is Pluralism in Israeli politics, about 20 political parties. Yet, the Supreme Court ruled out certain parties from the electoral and political process. Pluralism with Parameters, even in Israeli democracy. One Knesset, One President, One Prime Minister — Two Chief Rabbis.

Coalition for Religious Pluralism sent out by the Israel RA? After arguing that the proposed bill in the Knesset on Hamraah would 1. change the status quo 2. harm relations with the Diaspora 3. make it difficult for immigrants to integrate into Israeli society 4. secular families will not be able to adopt children from abroad — this is added: "A conversion performed by the non-Orthodox Movements is serious, responsible, and is conducted according to Jewish Halacha."

I suggest we are riding two horses simultaneously. If we seriously maintain that Pluralism is right, why do we have to argue that non-Orthodox conversions are Halakhic? If we maintain that all non-Orthodox conversions are Halakhic, we are moving the game to the Orthodox court, admitting that conversions have to be Halakhic, and thereby we are denying the validity of Pluralism. It confirms my previous statement on Pluralism and its vacuity as a slogan.

In the end we are not arguing Pluralism but defending our practices on Halakhic grounds. If so, then let's drop the Pluralism sloganeering. The real weakness in the secular position on this issue is that the school of secular Jewish nationalism has not been able to develop a procedure whereby non-Jews can become converts to that nationalism. Israeli citizenship does not do it, because by definition non-Jews can also be citizens of Israel. Hence the game is forfeited to Jewish religion and only that offers the possibility of conversion. By claiming that Conservative and Reform conversions are Halakhic, we are again granting the Halakhah the monopoly on conversion. What kind of Pluralism is that?

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Not so! Think of Beit Hillel & Beit Shammai. Think of all the Zugot, Rav & Shmuel, etc. Pluralism is "extrinsic" to the halachic process: it has always, until the modern era, been an integral part of halacha. Only when neo-orthodoxy came to oppose the rise of Reform did pluralism become hushed (or at least the attempt was made). Halacha and Pluralism are both our heritage as observant Jews.

Le-idach gissa, I would not go so far as to say "ANY conversion performed by the non-Orthodox movements is serious, responsible and is conducted according to Jewish halacha." That statement is patently untrue. Just as is the statement that "any conversion performed by an Orthodox rabbi is serious, responsible and is conducted according to Jewish halachic practice."

The point is that halacha does not need validation by a movemental label. It is not the title rabbi that confers *kedusha* upon halacha, but the other way around. To the extent that one follows, appreciates and navigates halacha, one deserves the *to'ar* of rabbi. Thus, the determination of status of a conversion can be ascertained by asking a few pointed questions about the procedure, the learning, etc.

Isn't this the way we're supposed to see it?

Jacob Chinitz
via e-mail

Did God forget to ban slavery?

Dear editor,

Alfred Fleishman's column stresses the ancient Passover Seder theme of freedom. "Since the time our ancestors went forth out of Egypt, Pesach calls upon us to put an end to all slavery and cries out in the name of God: Let my people go and summons us to freedom."

If God actually delivered the Israelites from slavery, as described in Exodus, then why did he not prohibit sla-

very when giving Moses the Ten Commandments just seven weeks later at Sinai? Why is there no prohibition against slavery anywhere in the 613 mitzvot? One would think that God's memory would be good, but here is an instance where it just did not last long enough.

The institution of slavery is accepted by the Tanakh and the Talmud as a normal aspect of the economic and social system. Granted, the Hebrews treated their slaves with consideration, especially Hebrew slaves, but the Passover message seems to have been lost in the failure to follow up at Sinai.

Many antebellum southerners in the United States cited the Bible as permitting slavery. Instead of wasting one of the Ten Commandments on coveting, a prohibition of slavery might have avoided the agony of the U.S. Civil War.

Edward J. Klein
179-54 80th Road
Jamaica Estates, NY 11432-1402

Lake Winter Camp alumnus seeks mates

Dear editor,

I am searching for men who attended Surprise Lake Winter Camp of The Educational Alliance and 92nd St. Y (the Eddie Cantor Camp) in the 1930s and 1940s.

The camp was for poor boys from New York's Lower East Side. At camp they received a fine education, good child care and opportunities for development.

Since these years we have never met to renew friendships developed in this setting. Since the end of World War II these men and their families moved all over America. A reunion in the making for 50 to 60 years has been planned for Oct. 18, 1998, in New York City. For information men should write or call Meyer S. Schreiber, 391 Hall Court, South Orange, NJ 07079, 973-762-7955.

Thank you for your assistance and cooperation.

Meyer S. Schreiber
391 Hall Court
South Orange, NJ 07079

Silver

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Public Policy Center; and Michael Edwin, the film critic. Some non-Jews have also joined the protest.

In the *Foruard*, Herman Taube, who covers Washington, writes that the documentary doesn't really declare that Hitlerism derives from Christianity, although, in the film, Hitler is quoted as saying he is finishing what Christianity began. Taube also writes that non-Christians are not specifically charged in the film with

anti-Semitism. He refers to the Iron Guard of Rumania and xenophobic groups in Yugoslavia, Norway, the Ukraine, etc. Nor, writes Taube, does the film focus on the Christians who risked their lives to save Jews from the Nazis.

The hassle has been publicized in *New Republic* magazine, where both sides are given their innings.

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